NEW YORK STATE CONVENTION NUMBER

Vol. XXVIII JULY, 1915 No 7

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

DELEGATES OF THE NEW YORK STATE CONVENTION, AT HUDSON

Reports of New York State, South Dakota, Connecticut and Nova Scotia Conventions in This Number

Wisconsin State Luther League,
Oshkosh, August 17-19

Illinois State Luther League,
Woodstock, September 16-18

THE BADGE OF ROYALTY

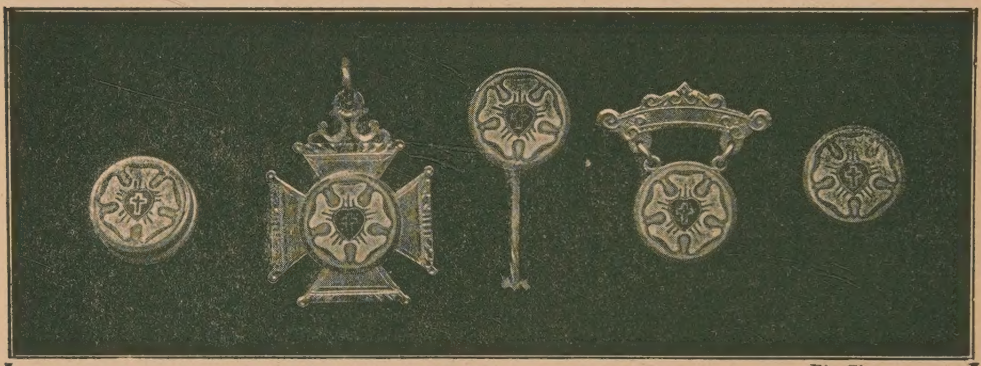
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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Of the Church - By the Church - For the Church

Luther League Review

Luther League of New York State.

Twenty-Second Annual Convention at Hudson May 18-20.

BY MISS MARY F. ST. JOHN

THAT enthusiasm+information—self× activity÷by each delegate =a good Luther League Convention was proven beyond doubt or question during the sessions of the twenty-second convention of the Luther League of New York State, which was held May 18-20, 1915, in St. John's Church, Hudson, Rev. H. D. Shimer, pastor.

Each of the seven districts was represented by a full quota of delegates, while forty-one visitors also registered.

The excellent program, replete with sound Lutheran doctrine, was carried out without a single omission, inasmuch as each speaker was present to respond to the part assigned him.

The good fellowship and harmony which prevailed on every side were enhanced by the cordial welcome and generous hospitality extended to one and all by the members of the convention church.

Opening Session, Tuesday, 7:45 P. M.

The Liturgical Service was conducted by the pastor, Rev. H. D. Shimer, assisted by Rev. Herbert Finch, of Johnstown, and Rev. A. C. Karkan, of Freeport, L. I., president of the Brooklyn District Luther League.

In behalf of the city of Hudson, greetings and official welcome were extended by its Mayor, the Hon. William Wortman, who said in part:

It gives me pleasure to welcome this organization, not only in my official capacity, but as an individual, feeling that the municipality is honored by having in convention here such an organization of the high character as the Luther League of the State. Mayors are called upon to welcome various organizations, some purely commercial, some social and fraternal, but on this occasion I greet this organization with great warmth, recognizing the high purposes for which the League is formed. I hope the delegates' stay will be one of much pleasure.

In behalf of St. John's Church, its pastor, Rev. H. D. Shimer, said that he extended greetings for the Church and Local Luther League, saying there were some doubts about extending invitations at one time, but the heart of the congregation was for having the convention come, feeling that the associations of such profit for all in attendance, and he wanted all to feel like one big family, and he bid them a hearty welcome to the city and the church.

Mr. Louis A. Wilke, president of the Luther League of New York State, thus responded to these greetings:

The sincere and hearty greetings that have been extended to us by the pastor *loci* and His Honor the Mayor of Hudson are an earnest of the splendid convention that we shall have in this city. We are, as a State League, grateful for these hearty greetings, for they indicate that the word of greeting shall be followed by the act of hospitality on the part of those who have extended them. It is a peculiar pleasure for me to express the thanks of the State League for the good things which we are about to receive. Yet let me remind you that whilst we are at the receiving end, we as a State League shall leave something behind us. The State League has met in many places during its history, and in every instance its convention has left an impress upon the Church and community where it has met. In a sense the State League will endeavor to repay you for your kind hospitality. It will draw upon your city and churches here the eyes of the State of New York. Hudson will be a better and more enthusiastic place for our coming here. We hope to leave behind us an impression that shall not only be a passing one, but one that will linger with you for years to come. The subjects on our convention program, the speakers, etc., are all imbued with the one great purpose of making this convention the most enthusiastic in the history of the State League. Hence we believe that our stay in Hudson will be as profitable for you as for us. We thank you heartily for this welcome, and hope that when we leave you you will say it was *well come* on the part of the Luther League of New York State.

The keynote of the convention theme was then sounded by the Rev. Howard E. Snyder, of Kingston, who spoke as follows on "The Lutheran Church, Her Mission in America, Her Debt to the Luther League":

People have cause for wonder at so many denominations these days, some unfortunately arrayed against each other. Men in these matters often do not have the forbearance they should. The Lutheran Church is not a sect or distinguished by sectarianism. Luther had no intention of forming a new church, but did so only after an appeal to the Church Council of his day and his subsequent excommunication. Up to that time there had been but one Church, and from this movement had grown all the denominations. Luther was a priest who maintained errors had crept into the Church, and we have no reason to believe

that the Catholic Church up to that time had not accomplished great things or that its main doctrines were not right, for in the many centuries in which it was the only Church of Christ it had given many noble men, produced many bright and brilliant intellects, and had men of more devout lives than were, perhaps, in the Churches today.

The founder of Lutheranism cherished the principles of the old Church except where he differed on points of doctrine. The speaker showed that Lutherans had Episcopal, Presbyterian and Synodical forms; in some European countries having archbishops and bishops, and in Norway an elaborate liturgy and ceremonial which Norwegians felt added beauty and dignity. In some places the services were extremely simple. The holding to the doctrine of the Church was the main thing, the Church being wide in its allowance of forms of service.

The speaker summarized the mission of the Lutheran Church in America, viz.:

To firmly maintain those doctrines in their purity which gave the Lutheran Church distinctive existence.

To make provision for the gathering of her children, whatever be the nation from whence they come, into Lutheran congregations.

To use every energy in the establishment of English Lutheran churches, that the enormous Lutheran foreign population, as it is Anglicized, which must come, may lose only its language, but not its faith.

To adapt all its plans to the serious problem of the centralizing process, which is enfeebling the rural parishes and carrying their members to the city.

To extend its efforts beyond its own borders, to seek to arouse the worldly and indifferent, whatever be the faith of their forefathers, to true spiritual life.

Rev. Mr. Snyder closed by a brief reference to the plan now to be discussed by members of the Rhinebeck District Luther League, looking to the establishment of a Lutheran Old People's Home in the Hudson Valley, which showed some of the spirit of the Leaguers and which, he predicted, would become a reality.

This was followed by an anthem which, together with all the music furnished by the choir of St. John's Church, was well rendered and highly inspirational.

Adjourned with the closing Vesper Service in charge of the pastor loci.

Second Session, Wednesday, 9 A. M.

Rev. C. H. Traver, D.D., of Berne, had charge of the devotional service.

The convention then proceeded to the consideration of business, consisting of reports of officers and committees.

With the exception of the archivist, all of the officers were in attendance.

President Louis A. Wilke presented the following report:

President's Report, "1915"

"Serve the Lord with gladness: come before His presence with singing. Enter into His gates with thanksgiving, and into His courts with praise, be thankful unto Him and bless His Name."—Psalm 100, 2 and 4.

It is with such a sense of gratitude and thanksgiving that we render this our first annual report at this twenty-second convention of the Luther League of New York State. We are especially thankful for all of God's mercies and goodness to us as an organization of His Church in the year that is past. He has answered us in the joy of our hearts, and we come to bless His Name as we enter His courts with praise. Yet every completed work only opens to us visions of larger work before us. The Luther League of New York State has grown in numbers in the past year, and we therefore have cause for thanksgiving to Him who giveth the increase to our labors. It is with glad hearts that we greet success, and especially should the Luther Leaguer be a gladsome creature; glad for every opportunity of service; gladly doing his or her work for Christ's sake, knowing that all our labor in the Lord is not in vain. During the past year your president has sent circular letters to all the pastors of the following synods in this State: New York and New England, General Synod, Ministerium of New York and Augustana Synod. The replies received show that the Luther League is still retaining its hold on our pastors and people as a young people's society. While there are some criticisms aimed at the Luther League, nevertheless the appreciations far outweigh them in number. These replies have served to bring to light the strength and weaknesses of the Luther League. Knowing now where to find the weak spots we can intelligently work in repairing and strengthening them.

Your president sent greetings to all the District Leagues which held meetings this year, and also to St. John's League of Albany, Rev. Krauch, pastor, on the occasion of its twenty-fifth anniversary. The president has also kept in touch by correspondence with all the State officers and committees, and has met with a cordial response from all of them. The following suggestions and recommendations are deemed important, and I would respectfully submit them to the convention for consideration:

First: That the invitation for place of holding the convention be given at the annual convention. This advance information would be of great benefit to Luther Leaguers, the officers of the State League and others interested. Secondly: That every District League be asked to pay his dues to the State League at least one month before the meeting of the State convention.

Your president would also submit the fol'owing recommendations:

1. That the president of each District League send a report of the progress or failure of his District to the State convention, same to be read by a delegate from the particular District, or by the secretary of the State League in case no delegate is present.

2. That a Junior League Extension Committee for the State be appointed.

3. That the Leagues be urged to send news to the REVIEW monthly through their corresponding secretaries.

4. That Leagues closely situated be urged to visit each other and hold acquaintance socials.

5. That an eastern and western chairman of the Extension Committee be appointed, the dividing line to be Syracuse. In this way we believe more effective work can be done.

6. That the District presidents visit each League in their respective districts once a year.

7. That, where possible, cottage meetings be held to keep up the devotional spirit of our young people.

8. That the District Leagues be urged to appoint committees whose duty shall be to get the Leagues to use the Topics, and begin the work in new Leagues.

9. That each League in the State appoint committees or individuals to take up subscriptions for the REVIEW.

This recommendation has been made before, but we make it again in order to keep before the State League the necessity of increasing the circulation of this admirable paper.

The financial condition of the State League is not as good as it might be. The Leagues also have not paid their per capita tax promptly. Hence the State League is behind in its apportionment to the Luther League of America. We would urge the Leagues to pay this tax when they pay their District dues.

The Extension Committee (western end) reports three new Leagues organized and added to the State League. Your President has had some correspondence with Rev. Kuhns in reference to the situation at Rochester, which formerly had a strong District League. We are hopeful that with the advent of the Rev. J. A. W. Kirsch, D.D., in Rochester something may be done to revive the work there when the right time comes. As we enter upon the work of this twenty-second convention, let us do so with thankful hearts for all the progress our State League has made. Let us take away from this convention not only new information, but also new inspiration for the work before us.

Mr. J. Howard Hahn, corresponding secretary, reported that he had attended to all necessary correspondence, and recommend-

ed that the district corresponding secretary immediately notify the State corresponding secretary of any change in the personnel of the district officers.

Mrs. C. J. Witherwat, statistical secretary, reported that at the present time the New York State Associtaion consists of 89 senior societies and 18 junior societies, with a total membership of 5,384 and 516 respectively; 37 of the senior societies use the Luther League Topics, 36 the Luther League Hymnal, 5 the Luther League Reading Course, while 62 hold religious meetings; 422 subscriptions are taken for the LUTHER LEAGUE REVIEW, while the contributions for benevolence and local expenses aggregate $8,648.78.

The treasurer, Mr. Oscar Rothe, reported receipts for the year amounting to $282.96, disbursements $221.05.

Through its chairman, Mr. William Eck, the extension committee reported the organization of the following new societies: 3 in the Buffalo District, 6 in the Brooklyn District, 2 in the Mohawk Valley District, and 1 in the Albany and Susquehanna District.

The press committee, through its chairman, Mr. I. S. Runyon, reported in part as follows:

"Your committee recognizes the fact that the space the LUTHER LEAGUE REVIEW can devote to local society reports is of necessity small, and we therefore suggest that all local League reporters keep constantly in mind the need for the fundamental virtue of brevity in the preparation of all local reports, and that these reports be limited to such meetings and such features of the local work as may be of interest and value to other workers who meet the same or similar problems. We also suggest that all reports be written out or specially prepared for the REVIEW, and be made to take the place of clippings from local secular papers. We ask local reporters to give the LUTHER LEAGUE REVIEW, in brief compass, all the news of their local or district work which will in any way help other workers to greater success in their work."

The final report of the credential committee, Mr. Louis A. Biel, chairman, showed that eighty-one delegates and forty-one visitors were in attendance.

The report of the committee on reports and resolutions, recorded in the proceedings of the sixth session, shows the action taken upon the majority of the reports.

The verbal reports then given by the presidents of each of the seven districts were most encouraging, revealing progress along all lines of Luther League work.

At this session Mr. Clifford A. Rockwell, of Utica, read a paper on "Religion and the Individual":

After speaking of the large forces and manifestations around us, showing there is some controlling, guiding, creating hand at work, he touched on the need of religion.

There are many people who feel satisfied with themselves and who would never admit, even to themselves, that they are in need of forgiveness. Sadly enough, many are in the Church. Sadly they offer a fitting target for criticism. Financial success, instead of producing gratitude, has produced conceit, and instead of there being any force or being to be worshipped, there only exists objects to be ordered about by this man of wealth. Comfort does not seem to have sharpened our religious sense. We have advanced a thousandfold in wealth, invention and science, and about one-ten-thousand in morality.

Why does not our advance in religion keep pace with our material advance? It should. I think God has spread out all the wealth He has in America, that it may be used to bring those in darkness to Him, but are we doing it?

Let us determine our relation to Him; establish a means of approach through prayer and be real positive in our appreciation of a soul and just as really anxious about its salvation.

What a comfort it is on a Sabbath to go to church and enter into the spirit of a perfect service such as that of the Lutheran Church. First, the confessional part, where we acknowledge our sinful condition and plead for forgiveness and, then, the generous forgiveness, and the balance of the service given over to praise to God, who prepareth all things for us. What a sense of peace that follows after this soul bath! Are we not in much better shape to go through the week of trial and tribulations than the man who insists he must have recreation on Sunday? What a heritage does our Christian Church offer and how many times is it spurned!

The secretary, Miss Mary St. John, read letters of greeting from Mr. Louis Geils, President of the Luther League of New Jersey; from Mr. C. W. Bluthart, president of the Luther League of Ohio, and from Rev. C. J. Rockey, literature secretary of the Luther League of America.

President Wilke appointed the following committees:

Reports and Resolutions—Rev. A. J. Traver, Mrs. Peter Altpeter, Miss Bertha M. Grunow, Mr. J. M. Reynolds, Mr. H. H. Petry, Miss Rose Heede, Mrs. A. W. Kimman.

Auditing—Mr. W. Weilage, Miss Bertha Paul, Mr. Jacob Dorr.

Nominating—Mr. A. W. Kimman, Mr. G. C. Zecher, Mr. Martin Jensen, Mrs. William Eck, Mr. William Doering, Rev. A. C. Karkan, Miss Beulah M. Botts.

The session closed with prayer and benediction by Rev. W. M. Baum, D.D., of Canajoharie.

Third Session, Wednesday, 2 P. M.

The devotional service was conducted by Rev. Gustave Reumann, of Little Falls.

After the usual routine of business, the convention church furnished special music in the form of a solo rendered by Mrs. A. V. Lamaster.

The first paper was read by Rev. J. S. Herold, of Canajoharie, on "Making Prep-

aration for a Worthy Celebration of the 400th Anniversary of the Reformation":

Everywhere loyal sons of the Reformation are looking forward to and making preparation for a worthy celebration of the quarto-centennial of the great Reformation movement. It is an event that deserves to be brought to the attention of the modern world. That such a celebration may be worthy of the cause and bring to all participants a blessing commensurate with the affair, it is none too soon to make suitable preparations. In order that the minds of our own people and the great hosts of Protestants who will be brought under the spell and receive that lasting good and that abiding blessing which such a celebration should bring it is necessary to brush away a few misconceptions concerning the work of Luther and the Church which bears his name, and which are based on the teachings of Luther and his colaborers. The man of the street seems to have fixed in his mind the erroneous idea that Luther founded a new church. Our own unguarded statement may be largely responsible for this, for men in their flights of oratory have often been heard to say that the Lutheran Church was born in a university, was founded by the lone German monk, and that she celebrates her birthday October 31. The Lutheran Church does not date her beginning from some time in Luther's career. Luther founded no church. He merely reformed the old. He purified the old historic church and on account of the divisions and dissensions of the time the new name was given the old church.

We Lutherans in this land of glorious promises and of mighty problems should signalize the quarto-centennial by a grander memorial than any of those suggested. What more fitting memorial could be erected to forever commemorate this anniversary than a United American Lutheran Church? A United American Lutheran Church true to the faith once delivered to the saints will win the victory over ecclesiasticism, over doubt, ungodliness; but divided, fractional, fighting Lutheranism will go down to utter defeat.

In speaking of a United American Lutheran Church, let us ask and try to answer a few pointed questions. Is a union desirable? Is such a union possible? When we see the old enemy of our Church entrenching herself more firmly each day in the political and social life of our nation, when we see Protestantism all around us playing fast and loose with the eternal principles of the Word of God which made the Reformation possible, we realize that, if America is to be saved from Rome on the one hand and rationalistic infidelity on the other, she must be saved by the Church of Luther. And only then when we are ready to go forward against the foe as a united force will we be able to gain the victory and fulfill our divine destiny. It has been said so often, and as Lutherans we all agree in this, that an outward union without one in dictrine is not to be desired. Such a union is of no lasting benefit and will eventually do more harm than good. But it is just as true that when we are once one in doctrine and refuse to unite in one outward organization we are hindering the progress of the kingdom and sinning against the best interests of the Church.

In closing, Rev. Herold said:

What grander memorial, more lasting in its influence for good, more pleasing to the head of the Church, could be erected than, at that coming day of the Reformation in the year 1917, sink all jealousies, end all synodical conflict, wipe out all factional differences and lay the foundation of the United American Lutheran Church?

Let us pray for the peace of Jerusalem and build up the broken down walls of our beloved Zion.

Rev. E. E. Hoshour, of Troy, gave the second paper on "The Ideal Delegate at a Convention":

In beginning I wish to strongly impress upon the delegates that this is a Luther League convention, not a political convention, not a firemen's convention, not a synodical convention, but it is a meeting of the young men and women, the strong, right-hand organization of the Church—the Luther League.

The ideal delegate should have certain necessary qualifications: (1) Knowledge (a) of self, (b) of his Church, (c) of the Luther League and its purpose. (2) Interest in the League and its objects. (3) Faith in God and enthusiasm for the work.

He should also be well informed, thoroughly interested and heartily enthusiastic. He should attend every session, be prompt in attendance, and take an active part in the business sessions. He will not sit in the back seats and will take careful and complete notes of what is said and done—not merely the numbers of the hymns and names and subjects of the speakers.

The ideal delegate will return to his home society with zeal re-enkindled, a deeper interest, a clearer vision and a more positive conviction to be more useful and helpful at home, and will strive to arouse new earnestness at home.

Conventions should revive and strengthen those who are delegates and send them back to their societies with new life and greater pride in the work in the League.

Thus will the Local League members be encouraged and they will feel well repaid for sending their members as delegates to the District, State and National conventions.

After prayer and benediction, pronounced by Rev. A. J. Traver, of Centre Brunswick, the convention adjourned to visit, in a body, the New York State Training School for Girls, located in the city of Hudson.

Fourth Session, Wednesday, 7:45 P. M.

Rev. Christian Krahmer, of Hudson, conducted the liturgical service, assisted by Rev. Oscar Gruver, of Oakland, Cal.

Miss Edna Steele, of Hudson, then sang a solo.

The evening address was delivered by Rev. F. K. Fretz, Ph.D., of Easton, Pa., using as his theme "The Luther League and the New Civilization":

I consider it a great privilege to address you tonight on the subject of the Luther League and the New Civilization. We stand in a wondrous hour. We are living in a new age. We are writing the pages of a new civilization. The conditions of life, social, political and religious, are not as they were. It is the time of marvelous achievements, the day of magnitudes and magnificences. The great army of civilization is marching from victory to victory.

What do we mean by this industrial revolution? If your grandfather was a normal man and took his proper place in the social group of which he was a member no doubt he was able to do a number of things and do them fairly well. In the fall of the year after the crops were gathered and the corn was husked and the fodder stacked about his premises, he could go out into the woods and fell the hickory and oak and wait until snow covered the ground, then he would take his sled and haul the wood to his little work-shop, and after he had seasoned the lumber would make the hoes, rake handles and other implements of agriculture needed during the coming summer in tilling his farm. He no doubt soled not only his own shoes, but those of the members of his family as well.

If your grandmother was a normal woman no doubt she was able to take the wool after it was shorn from the back of the sheep and go through all the process of manufacture until she had made a suit of clothing. Today, when we think of so simple a thing as a suit of clothing we see how our whole civilization contributes something to its production. We think of the great sheep ranches of Wyoming and Montana, of the coal mines and coke ovens of southwestern Pennsylvania needed to make the steel rails to be laid across the continent in order to transport the wool to the mills of New England. Here great factories filled with living workers produce the cloth which is sent to New York, where tired workers in crowded tenements make the suit of clothing sold to you by a Jewish merchant. So you see how our whole civilization contributes something to so simple a thing as a suit of clothing.

This industrial revolution has taken industry from the home and placed it in the factory. It is depleting our rural districts and sending the strong sons of the farm to the great city which spells opportunity. It has caused a million immigrants to leave their homes beyond the seas and seek a shelter and haven of rest in this new republic. It has caused

the curse of child labor and brought a host of new problems with which we must grapple and solve in the name of Christ.

Through this transition period when all things have become new the Lutheran Church has distinguished herself as the Church of Word and Sacraments. On the whole, she has faithfully tried to adapt the Gospel of the first century to the conditions of the twentieth century. This industrial revolution which has changed our methods of life is world-wide. Coincident with its progress we have witnessed the decay of many an ancient institution. Some denominations have banished Christian faith and practise and have given themselves altogether to social reform, which has inevitably led to disaster. But the old Church of the Reformation has stood square on the impregnable rock of Holy Scripture—nay, upon Christ, the everlasting mountain itself. The winds and waves of popular superstition have been unable to harm us and today we behold our dear Church a great Church. At the beginning of our Government she was little more than a name, now a great power. Then with little touch or influence upon the community; now a power for spiritual progress and civic righteousness. Truly the mustard seed has become a great tree.

Consider for a moment those things which have changed the conditions of life during the past century. From the beginning of time till within the last hundred years there was no substantial improvement in the means of travel or communication. The only motive power was the wind or animal strength, and during all these unnumbered years the camel grew no swifter or the ox no stronger. The caravan moved with the same slow pace at the beginning of the nineteenth century as when Abraham left his father's house in Ur of the Chaldees to go out at the call of God to become the founder of a new race.

The wind now blows no more strongly than when Paul's vessel was driven about the tempestuous Mediterranean. The post office and telegraph were things unknown. But with the introduction of steam and electricity, travel and communication have wonderfully changed. We talk around the globe in a minute. At all hours of the day the news of great battles fought on the other side of the world or of tragedies that seem to show that men have reverted to primitive barbarism is brought to our doors. We travel around the world in a month. Vessels larger than that in which Noah floated all the undestroyed animal life of the world and carrying in their immense capacity a multitude larger than that which fought for liberty at Bunker Hill cross the Atlantic in less time than it took John Adams to come from Boston to Philadelphia to sign the Declaration of Independence. The divergence, isolation and animosity of peoples typified by the story of the dispersion of the races at the Tower of Babel are yielding to the unifying influences of steam and electricity. The steam engine and the telegraph are laying the foundations of a new tower within whose temple walls a united humanity shall worship the Infinite Ruler.

Add to this the other recent products of inventive skill, the many and wondrous machines for relieving the hand, and by which all work is done with exactness and increasing rapidity. Add the wonderful increase of our population—under normal conditions more than a million a year—the thronging multitudes coming out of every race and country, with different habits of thought, different notions of government and different degrees of intelligence, and you have some of the elements which are changing the conditions of life in our land. These various causes are operating in our midst to produce wealth, consolidation, centralization. The rapidity and growth of mercantile transactions is seen in colossal fortunes, in gigantic undertakings, in enormous financial consolidations and corresponding organizations of labor.

With every generation new conditions present themselves to the Church. But never in the history of the years has the Church had greater opportunities or greater responsibilities. What part shall the Luther League play in this new age of the industrial revolution? I have taken as the subject of my address "The Luther League and the New Civilization." The Luther League itself is a new creation—the product of this new age. It is only a child about to grow into the strength and glory of vigorous young manhood. I believe that God has raised up the Luther League for a great work. The consolidation of our young people into a united, determined body is a necessity if the Church is to measure up to the opportunities demanded of her. The one great purpose of the League is educational—to fit its young men and women for the highest service in Church and State.

Our Church has the dynamic necessity for the accomplishment of great tasks. We have the Word and Sacraments and have always prided ourselves on fulfilling the true mission of the Church to preach the Word in its truth and purity and to administer the Sacraments according to their original institution. What we need today is the men to apply this Word to the growing needs of a new century—to meet the pressing conditions of a new civilization. With every generation new conditions present themselves to the Church. Society, business, politics, home and everything has undergone a marked change within the last quarter of a century. The Church has lost her grip on these times if she does not move with them. The changed conditions of human life have been called the Church's sealed orders, to be opened, read and obeyed when they occur. We must change our thought and work and machinery, and even the course of the ship, if we are to fulfill our mission. The old truth is sacred; old methods may not be. Truth cannot be changed; methods must always be changing. Aggressive inventiveness is the greatest factor from the human side. The Gospel of the first century applied to the conditions of the twentieth century is the victorious combination. A story is told of a visit made by the crown prince of Germany to the Emperor of Russia some years ago. While the distinguished visitor was being shown around the royal gardens surrounding the palace he noticed a guard standing on a certain spot. He inquired why a sentinel was stationed at that particular point. The emperor called for his aide and asked for the information. He was unable to furnish it. He was told to look it up in the military order books. After a space of several months he learned that Catharine, the wife of Peter the Great, was looking out of the windows on an early spring day when the capital was first moved to St. Petersburg and spied a little violet. Several workmen were engaged in completing the royal palace and had their work-bench near this spot. She feared for the safety of the violet and had a soldier placed on the spot to guard this first harbinger of spring. No one thought of countermanding the order afterwards, and so for many centuries a sentinel kept watch by day and by night on that very spot; a human monument of blind useless obedience to old orders and customs. Many a Church stands guard today acting as sentinel over some withered flower of the past.

That same czar, while going through his palace one day, noticed some repairs were being made, and wishing to make inquiry, he beckoned to a workman nearby, who immediately dropped his tools and approached the emperor. Before the latter could speak to him a rifle shot rang out, and the man fell dead. A hidden sentinel had not seen the emperor beckon, and, in accordance with orders to shoot any one coming unsummoned within twenty paces of the czar, he had killed the workman, whom he had suspected of approaching the emperor for the purpose of assassinating him. The man who is doing some new work for the Kingdom of God, and reaching the Churchless and Christless masses, is beckoned to the side of the Master to receive his commendation, while the impulsive and short-sighted guard over antiquities tries to shoot him down.

Within recent years the Church has taken up the problem of meeting changing conditions in earnestness. It is often said that those who advocate the saving of society are mere dreamers, rainbow chasers and fail to point out immediate tasks to which Christians should devote themselves. This may have been true in the past, but out of the chaos of a generation ago there has come a well defined program which is already being carried out by many of the Evangelical Churches. There is room for a difference of opinion as to how much of the detailed work of reconstructing society the Church should undertake. It is clearly not the function of the Church to give specific directions to its members for the readjustment of civic and business life, the home or the school. The Mediæval Church made this colossal blunder as she tried to dominate society, to crown and uncrown emperors and princes. Cæsar's sphere must ever be separate and distinct from the Lord's. Service and not empire is the Church's mission. We are not to dominate, but to inspire; not to give directions, but to furnish ideals. There are times when the individual congregations must do more than at other times, in relieving poverty, providing shelter for the homeless, etc. Far better for private organizations to do this work, while the Church sup-

plies the motives and the men and women who are willing to obey them. Let us educate our young men and put the challenge to them to embody the heart of the Son of Man in their business, vote it into our public policies and make it the controlling influence in our judicial decisions. Let us show the world that a nation with the spirit of Christ dominant in its statesmanship can maintain its national life among the peoples of the earth. Social service is an interpretation of the will of God in the light of present conditions.

Now you accuse me of being very general in my remarks and ask, "What part shall the Luther League play in meeting the problems of the new civilization? Well, what are the problems?"

First: The industrial revolution has caused the great growth of our cities. This growth of the modern city is not confined to America. It is a world-wide phenomenon. Compare the populations of Philadelphia and Berlin, etc. London is 2,000 years old, yet four-fifths of its population has been added during the past century. Cairo in Egypt is 4,000 years old, yet 90 per cent. of its population has been added during the past one hundred years. The same is true of Paris, Petrograd, Pekin and other cities of the East. To the young man the city spells opportunity, etc.—change of environment. How can we hold him to the Church? We should see the necessity of keeping our churches open week days and Sundays. To close a church six days a week and have the ceaseless multitudes pass their doors without a thought of entering is a mistake. It is an economic waste. The Church that does not minister to the needs of men all week as well as on the Lord's Day is an economic waste and should not be permitted to cumber the ground.

A part of the growth of our American cities is due to immigration. America is the destination of the most remarkable peaceful invasion in the recorded history of the human race. A peaceful army greater than that of the reputed Goths and Vandals that swept down from their mountain fortresses and sacked the city that set on its seven hills and from its throne of beauty ruled the world is annually coming to our shores. In normal times about one million immigrants, in round numbers, are coming to our shores. This invasion is temporarily checked at present on account of the European War, but will be greater than ever after the conclusion of the war.

Only occasionally do we hear a voice of protest raised against their coming. Now and then some fanatic is heard using the old Shibboleth, "America for Americans." From a high-minded, public spirited, ethical standpoint, nothing could be more selfish and unjust. We must question the moral right of any country to exclude any honest and well disposed immigrant. Only the delinquents, the dependents, the criminal and unfit, who cannot be assimilated into our body politic should be excluded.

There have been four great waves of immigration in the history of the country, viz.: 1, The Irish wave; 2, the German wave; 3, the Scandinavian wave, and, 4, the Southern European or Mediterranean wave.

Why does the immigrant come? 1, Because of industrial opportunity; 2, because of social opportunity; 3, because of individual opportunity.

In this age of the industrial revolution we have the problem of the child, which surely is the concern of the Church. When I speak of the child I usually classify the child into four groups: 1, The normal child; 2, the dependent child; 3, the deficient child; 4, the delinquent child. The normal child is one with both parents living, and having the full use of his faculties, mental, moral, physical; not the average child; there is no average child. Is your child an average child? There isn't a father or mother here who does not consider his own child an exceptional child. The first right of the child is its right to play. Play is an inherent right of childhood. When the great prophet and seer was transported and saw a vision of the celestial city he saw children playing in the streets thereof. Playgrounds should be found in every congested community. The inherent, inalienable right of every child is its right to unrestricted play. I have no time for supervised play. That's not play; it's work, etc. Supervisor of play? The term is a misnomer and a disgrace to our civilization, etc. Its right to sleep, have good food—the meat eating races are the conquering races of civilization, etc.—its right to an education, religious training, etc.

Dependent child—one who has no parents or which is neglected, etc.; usually found in homes. There is a childless home for every homeless child. The two should be brought together. Children are not supposed to be trained like little animals, etc., etc. Institutionalism is a curse on childhood to be feared.

Delinquent—Standing monuments of the declaration of the Great Lawgiver that "the sins of the fathers are visited upon the children to the third and fourth generations." Delinquent child needs institutional care, especially when delinquency is associated with feeble mindedness. They have no right to be allowed freedom in a community and to become reproducers of their kind. The history of the Jukes in your own State is an evidence of this statement.

The defective child should be examined to see whether the defects are remediable. Many children need but an operation for adenoids and enlarged tonsils in order to make them normal and educable. Defective eyesight and bad teeth are often the cause of backwardness in little children. The deaf and dumb and the blind should become wards of the State and be trained for efficiency and usefulness, etc.

But the challenge to the Church comes in the shape of the little child laborer. Young life is ruthlessly exploited and ruined in our industrial madness. According to the census of 1910 there were over 1,750,000 children under sixteen years of age employed. There are thirty States in which children may work at night, thirty-three more in which they may work over eight hours a day, twenty-four in which they may work in mines, and ten States in which there is no system of factory inspection. Eight hundred thousand child laborers are less than fourteen years old, and 400,000 of these are in deleterious occupations. Pennsylvania has passed one of the most progressive child-labor laws in the Union. It was signed less than a week ago by the Governor whose bill it was and who is an educator of no mean ability, having been superintendent of public schools in Philadelphia, first commissioner of education in Porto Rico, and a professor of pedagogy in the University of Pennsylvania. This bill provides for a fifty-one-hour week, for continuation schools in the day time for child workers, for all boys under twenty-one to be prohibited from acting as messenger boys after ten o'clock at night, etc.

The Church of Jesus Christ must take her stand by the side of those who oppose the coining of the blood of childhood into the currency of the realm.

One of the most practical things the average Luther League could engage in would be to have a child welfare committee who could look after a number of children. The very fact that such a committee was in existence would bring it some problems to solve. Every pastor would be glad to have the co-operation of some of his active and intelligent young people in helping him do personal work among the children of the parish.

This new age has accentuated some old problems and placed a new emphasis upon them. The challenge coming from 60,000 girls annually disappearing from sight and lost to decent society is one which is most imperative. The fault is recognized among experts on this subject as one due to our social and industrial order, rather than one of wilful perversity, and while the Church is not responsible for the situation, nevertheless the situation offers a challenge to the Church. He who forgave a Magdalen is not indifferent to the sorrow and degradation of the unfortunate sisters of humanity, yet the Church which bears His name has only deigned to approach the problem with chilling and forbidding dignity.

How is the Church to meet the challenge of this new age? In the spirit of Christ. (Last night. Argued about the place they were to occupy. Christ washed the disciples' feet. Law of love and service, etc.)

Social service gets its inspiration from Christ and His Church. Let us as a Church finish the task we have begun. I do not care so much whether you call your work "social service" or "inner mission." There is a time for action and not for quibbling over terms. The time for action is here. I know men who have spent the best years of their life defining "inner mission," but they have accomplished very little of a practical nature. I am pragmatic enough in my philosophy of life to believe that after all deeds tell and they are the visible fruits of a man's belief.

The Church of Jesus Christ has always been in the forefront in every line of social activity, for she has followed in the footsteps of her Master, "Who came not to be ministered unto, but to minister." The Middle Ages, dark as they are called and may appear to us, were not without their good works in this line. By the third century lodging houses were provided for strangers; by the fourth century homes were built for the aged; by the fifth century shelters for

the poor were maintained. The Christian hospital sprung into existence at this time. The monastery of later history was a place of refuge and help for those in need. The Reformation necessitated a change of emphasis from which the Church is today recovering. Still the Church has not been dead during these years. Who can estimate the part of Christianity in overthrowing French aristocracy? Who can question its influences in overthrowing slavery, in establishing the higher status of women and in emphasizing the rights and privileges of childhood? Who can calculate the social service of the mission in the congested sections of our great cities of the Christian settlement house and hospice?

O my dear young friends, I have tried to get you to pay some attention to the social challenge tonight. In the spirit of God, meet it.

Remember, above all things, that the main object of all your work for others is not to aid the bodily welfare, but to save the soul. "Do the work of an evangelist," was Paul's commission to Timothy. "Preach the Gospel," was the parting commission of the glorified Son of Man and Son of God just before He took our human nature with Him to the right hand of God. This commission given the disciples on the last day of His earthly life is still in force.

"How sweet 'twill be at evening
If you and I can say,
Good Master, we've been seeking
The lambs that went astray;
Faint, sore and sick with hunger,
We've heard them making moan,
And lo we come at nightfall
Bearing them safely home."

The closing Vesper Service was in charge of the Rev. H. D. Shimer.

The convention adjourned to attend a reception given by the entertaining League. The following musical and literary program was enjoyed: Several piano solos by Mr. Edward Fitzgerald, violin solos by Professor Bell, trios by the Misses Steele, Stupplebeen and Reynolds, several humorous musical selections by Mr. A. D. Putman, readings by Miss Hazel Weaver. Ice cream and cake were served.

Fifth Session, Thursday, 9 A. M.

Rev. Walter Miller, D.D., of Rhinebeck, conducted the devotional service.

A symposium, entitled "How to Make a Good Thing Better," was one of the chief features of this session. It was treated under three heads, the first division of which, "What Time Shall We Meet," was presented by Mr. J. M. Reynolds, of Valatie, who said in part:

The ideal society will hold its meetings weekly, because it is necessary to concerted work in that it brings the workers together frequently, and such a meeting can easily be made the weekly resort of the League members and of the people in the neighborhood. Then, too, a weekly meeting is the easiest to attend because there is never any uncertainty as to the time of the meeting, whether it be this week or next. The meeting should be held on a fixed night at a definite hour and promptly on that hour. It should last for a fixed time and adjourn on the minute. The day, hour and place should be determined after a careful consideration of the habits and convenience of your members and of the Church and of the congregation. It would be very wise to have your hour conform to the schedule of the community. If your aim is to kill your meeting, start late, let it drag to all hours. Busy people, working during the day, will not stand for dilatoriness in this particular. Transact all the business you can in the time set, but adjourn promptly at the given hour, even if you find it necessary to call a special meeting another night, or possibly, better still, let it go over until the next meeting.

The time for the meeting depends largely upon the character of your membership and your surroundings. This also has to be considered in dealing with boys and girls. You will see that even here local conditions have to be considered.

Every meeting of whatever nature should be opened and closed with a brief service. Such services are provided in our Luther League Topics and Luther League Hymnal. Notices of special times of meeting and cards of invitation should be provided. The times and places of all special meetings, as rallies, for instance, should be well advertised. And the time and place of meetings of your committees for successful work in our societies must be arranged and provided for as carefully as those of your society meetings and so as to best suit the convenience, at least, of a majority of the committee.

The Luther League is not a legislative body. The time of meeting should be such as will promote spiritual refreshment. In this connection some one has very aptly said: "Climb the mountain and draw near to God. But don't stay there. Mountains were never made to live upon. Spiritual refreshment is not an end, but a means to increased efficiency in spiritual work." Make it a point to have your society meet at the most practical time to obtain real, definite and tangible results.

Our Luther League Handbook in the model constitution for local societies, to a certain extent, endorses my position, viz.:

ARTICLE VII—MEETINGS.

Section 1. A devotional meeting for the study of the Topics shall be held each week.

Section 2. The regular business meeting shall be held the second Wednesday (or other week day evening) of each month. The business meeting of the month of January shall be the annual meeting.

Section 3. Literary and social meetings may be held at times designated by the Executive Committee.

Section 4. Special meetings may be held at the call of the president and shall be held at the written request of ——— members. At least one week's notice of any special meeting shall be given to members.

Personally, I feel that in the vast majority of cases Sunday evening, prior to the evening service, is the best time for holding our devotional meetings.

In the country at least meetings held on Sunday evening prior to the evening service should result in an increased attendance, because our young people are more at leisure and also more apt to be in the village or at the Church for the evening service. If the question is approached with judgment and tact, the holding of the meetings prior to the Sunday evening service should result in an increased attendance at the evening service itself. This very point is, I realize, a vexing one to many of our pastors and earnest laymen, but properly presented to the "runaways," can be overcome and the attendance for the evening strengthened, rather than injured. Then, too, this hour for meeting should serve to bring the Luther League and its work more to the attention of the Church members and officials, and they may be thereby influenced to take an active interest and part in the work of the society. It should also be easier for the pastor to retain his influence and jurisdiction, as head of the Church over the society.

I feel that every young people's society has a right to expect that its pastor shall take an active interest in its work—not to have all the burden of the work laid upon his shoulders nor expect him to plan (or do) all the work. And right here is the one detriment in having the meetings held on Sunday evening—any true pastor has his time on the Sabbath fully taken up, and his strength and energy taxed to its utmost, and it may be easier in many instances for him to have the society meetings held on some other evening.

But after all the main thing in our young people's work is not when we shall meet, but what we shall obtain from the meeting.

Luther Leaguers, let us remember to do our work faithfully, and time will demonstrate clearly to us the benefits both to ourselves and to our beloved Lutheran Zion.

The second division of the theme, "What Topics Shall We Use," was presented by Rev. G. T. Heintz, of Saugerties:

The speaker summarized his answer to the question by saying that the ideal topics should shape themselves, first, "to encourage my love to God, that is, spiritual," with an added emphasis on the need of

such topics to date; second, "to encourage and tell my love to my neighbor," with an allusion to the work being done outside of the Church, community work, inner mission work, etc.; third, "to prove my love for my Church"—and in this latter thought he touched upon the doctrines of the Church and the work being done by Luther Leaguers in this country and in foreign lands.

The need of preparation and the availability and practicability of the Luther League Topics, were also strongly emphasized by Rev. Heintz.

The third division of the theme, "What Departments Shall We Have," was presented by Rev. A. J. Traver, of Centre Brunswick:

This question practically means, "Shall we have a Junior Luther League?" It was impossible to answer the question directly, because the conduct and local condition with each Church was different. A successful Junior League demands "a leader natural and trained, who can lead boys and girls, without letting them know they are being led." The importance of the Junior League work in the training for active work and leadership cannot be too much emphasized.

These papers were followed by a general discussion in which the following participated: Revs. Webber, Gruver, Karkan, Grubb, C. H. Traver, D. D., and Brandt, Mrs. Altpeter and Mrs. Miller and Messrs. Eck and Reynolds.

Mr. William Eck, delegate to the National Luther League Convention, held in Baltimore, September 22-24, 1914, gave an able report of said convention.

Mr. J. M. Reynolds presented the work of the LUTHER LEAGUE REVIEW, and pleaded for a fourfold support of our official organ as follows: Firstly, from a business standpoint; secondly, from a sense of justice and fairness to those who are doing the work; thirdly, from an educational standpoint; from a standpoint of loyalty.

Adjourned with prayer and benediction by Rev. Yost Brandt, of Albany.

Sixth Session, Thursday, 2 P. M.

Rev. J. E. Grubb, of Gloversville, had charge of the devotional service.

At this session the following officers were declared elected: President, Mr. Louis A. Wilke, of Buffalo; recording secretary, Miss Mary St. John, of Centre Bruswick; corresponding secretary, Mr. J. Howard Hahn, of Albany; statistical secretary, Mrs. C. J. Witherwax, of Schenectady; treasurer, Mr. Oscar Rothe, of Syracuse; archivist, Mr. George C. Zecher, of New York.

Mrs. John McDonald, of Hudson, then rendered a solo.

It was unanimously decided to accept the invitation of Buffalo to hold the 1916 New York State Luther League Convention in that city.

Rev. Herbert Finch, of Johnstown, gave the first paper on "Impression and Expression":

The Luther League touches life at its most critical time; if not its most impressionable, at least, the most critical. We should be most careful as to the manner in which our impressions are expressed. Christianity is a matter of expression—but both impressions and expression must be combined to make a perfect Christian.

The importance of right impressions was recognized. If we hold up an ideal of character, of thought and of service that are according to God's word, a deep impression will be made upon our young people in God's service.

If we are seeking false ideals and impressions, our life canot be a success. Let us keep ourselves under the influences of the Gospel and give ourselves up to them. We cannot excuse ourselves for our thoughts. It is important for us to give expression to our training and to the thoughts that come to us. What is the use of receiving gifts from our Father if we are not to make some return for the same?

The greater the advantage given to us, the greater our responsibility to express and to manifest the power and goodness of God's love.

In our Luther League is the place to learn and to practise this. Let us not be religious and moral because of sentiment, but because they have entered ourselves and become a part of us.

This is a message of value to us because we are still receiving impressions that form habits and character, and also because of the opportunity of knowing that we are making a right impression upon others with whom we come in contact in our every day life. If we fail to express our impressions we are disappointing God as well as wasting our talents.

An address entitled "The Business Man in the Church," was delivered by the Hon. F. A. Patten, of Gloversville, who said in part:

There is an honor in business that is the fine gold of it; that reckons with every man justly, that loves light; that regards kindness and fairness more highly than goods or prices or profits. It becomes a man more than his furnishings or his house, it speaks for him in the heart of everyone. His friendships are serene and calm, his strength is as the strength of Gibraltar.

I believe it is the desire and ambition of every man who embarks upon the sea of commerce, to sustain this honor in business, and the man who keeps faith with his business, will keep faith with his Church.

The Church stands first in the world's institutions for the good of mankind in every relationship of life. The Church is the foundation of civilization. The world would be lost without Churches; without the moral teachings of the Church the degeneration of the world would inevitably follow; the Church is the keystone of social order, society would be chaos without it, its principles are uplifting, it teaches that, regardless of future reward, morality pays, not in money or glory alone, but in all that makes a man satisfied with himself; it creates and maintains high ideals; it emphasizes the spiritual against the material, it elevates, softens, soothes and comforts humanity, finally and best of all it keeps us close to God.

The Church of Jesus Christ needs men who can do things, and when you want anything done go to the busy man; he is usually the only one who has time to do it.

Every business man should affiliate with the Church, and take an active interest in all its affairs; it is his duty to support the Church to the best of his financial ability, and I believe you will find in most of the Churches of our land that it is the business man who comes to the rescue when the funds are depleted, and it is right and proper that he should come to the rescue and contribute liberally, for how many of us would prosper in a community without Churches? Not one.

The power of personal influence is a great factor, and the business man in the Church should see to it that his influence makes for good.

Into the hands of every individual is given a marvelous power for good or evil—the silent unconscious, unseen influence of his life; this is simply the constant radiation of what a man really is, not what he pretends to be; therefore, it is vital that the business man in the Church should be just what he represets himself to be. To be a true example to those around him he should radiate Truth, Honesty, Honor and Integrity, and if he lives up to all of these, then

indeed will he have fulfilled his duty to the Church and to his fellow men.

If the various duties I have mentioned be the right attitude of the business man towards the Church, what then is the right attitude and duty of the Church towards the business man? My answer is to be found in the words of the Golden Rule: "Do unto others as you would they should do unto you"; in other words, if the Church expects and receives loyalty and support from the business man, he has a perfect right to expect and to receive loyalty and support from the Church.

The rewards of life are for service, and the penalties of life are for selfishness. Business is a matter of human service, and business men succeed only as they serve; that application can be made to every individual, to every Church—that Church is successful only in proportion to the service it renders; therefore let us push forward in our work, individually, collectively, and let harmony prevail; work while the day lasts, for night cometh when no man can work, when we shall lay down forever the working tools of life, and another shall take them up and carry the work to still greater heights, another whom we shall never know.

Some day I wish that I might meet the one I'll never know—the fellow who's going to take my place when it's time for me to go. I've wondered what kind of a chap he'll be and I've wished I could take his hand, just to whisper, "I wish you well, old man," in a way that he'd understand. I'd like to give him the cheering word that I've longed at times to hear; I'd like to give him the warm handclasp when never a friend seems near. I've learned my knowledge by sheer hard work, and I wish I could pass it on to the fellow who'll come to take my place some day when I am gone.

The convention was then favored with a duet sung by Miss Clara Belle Shimer and Miss Clare Stupplebeen.

Rev. A. J. Traver, chairman of committee on reports and resolutions, presented the report of said committee as follows:

The President's Report

Resolved, First, That the hearty thanks of the State League is due the president for his energetic and efficient administration.

Resolved, Second, That it is urged that the invitation for place of holding the convention be given at the annual convention.

Resolved, Third, That District Leagues be requested to pay their dues to the State League at least one month in advance of the State convention.

Resolved, Fourth, That if unable to be present, the District League presidents send their reports to be read at the State convention.

Resolved, Fifth, that Local Leagues located near together be urged to hold inner-convention rallies.

Resolved, Sixth, That District presidents consider the advisability of visiting each Local League at least once a year.

Resolved, Seventh, That the Local Leagues encourage the formation of cottage prayer meetings.

Item II.

LETTER OF REV. C. J. ROCKEY, LITERATURE SECRETARY OF NATIONAL LEAGUE.

Resolved, First, That the Leagues of the State be recommenedd to use the Luther League Topics, the Luther League Reading Course and the LUTHER LEAGUE REVIEW.

Resolved, Second, That the Local Leagues see that the REVIEW and the American Lutheran Survey are placed in the Public Libraries.

Item III.

REPORTS OF THE PRESS AND EXTENSION COMMITTEES.

Resolved, That the reports be accepted with the hearty appreciation of the State League for the successful labors of the two committees.

Item IV.

EXECUTIVE COMMITTEE'S REPORT.

Resolved, First, That in view of the excellent program prepared, the League hereby expresses its sincere thanks to this committee for their arduous work and its successful issue.

Resolved, Second, That the Executive Committee send sufficient numbers of the program to the secretaries of the different Districts, who in turn will send them to the Local Leagues.

Resolved, Third, That the Executive Committee be composed of seven members, as at present, and that at least two of the members of the new committee shall have been members of the old committee.

Resolved, Fourth, That in case that it is impossible to select a week in May or the first part of June that will not conflict with some other convention, the time for the annual convention be left in the hands of the Executive Committee and the officers of the association.

Item V.

REPORT OF STATISTICAL SECRETARY.

Resolved, That the League hereby sincerely thanks the statistical secretary for her efficient and painstaking work, and that the League rejoices in the evidence of growth in membership and contributions, as shown by her report.

Item VI.

RESOLUTION ON BIBLES AND SCHOOLS.

Resolved, First, That it is our firm conviction that a portion of the Holy Bible should be read by the teacher or some one assigned competent to do this

LOUIS A. WILKE,
New President of the New York State League.

at every morning session of every grade in every public school in the State of New York.

Resolved, Second, That we hereby petition the Legislature of New York State at their next session to pass a bill and enact a law to carry this into effect.

Item VII.

REPORT OF LITERATURE COMMITTEE.

Resolved, That we commend the activity of the Literature Committee and recommend the use of the Revised Hand Book.

Item VIII.

TO THE LOCAL LEAGUE, CHURCH AND SPEAKERS.

Resolved, That the very sincere thanks of the State League are hereby extended to the League of St. John's Church, Hudson, N. Y., for their splendid hospitality; to the pastor for his kindness, patience and unvarying thoughtfulness; to the church people who opened freely both hearts and homes to their visitors; to the organist and choir, whose inspiring music made a large contribution to the doctrinal spirit of the convention; to the speakers, who brought us their messages, the fruits of their best scholarship and richest experience, and to all who in any way assisted in making the twenty-second annual convention the most inspiring as well as the most instructive convention in many a year.

Adjourned with prayer and benediction by Rev. Herbert Finch, of Johnstown.

Immediately after the close of this session the members of the convention were invited to take an automobile ride. The State Firemen's Home, the Hudson Cement plant and Mount Ray were among the places of interest visited upon this exceedingly invigorating and enjoyable sight-seeing tour. It was one more manifestation of Hudson's unbounded hospitality and generosity.

Grand Rally, Thursday, 7:45 P. M.

Rev. H. D. Shimer conducted the liturgical service, assisted by Rev. E. L. Dreibelbis, of Rhinebeck, and Rev. J. S. Paul, of Athens.

After the choir had rendered an anthem, the convention was privileged to enjoy an unusually pleasing feature of the program. It was a "Model Junior League Meeting" participated in by nine boys and nine girls, members of the local Junior League, under the direction of their able leader, Master Crawford Roraback.

The grand rally address was delivered by Rev. G. E. Hipsley, of Red Hook, who used as his theme "Education for Service." He said:

Education for Service

The subject assigned me has been one of vital interest and importance to the Church of which we are a part and of ever widening interest and power to both the Church and the world. We repeat to both the Church and the world, for education may be distinctively religious or distinctively secular, but the happy combination and blending of religious and secular knowledge, with an emphasis upon the "pro Christo et ecclesiæ," will bring into supremacy that character of education and intellectual and moral power that will prove more efficient in solving the vexing problems of life; that will prove a tower of strength and armor of offence and defence against the insidious and assiduous foes and temptations of life; that will be so clear, concise and pure in its conceptions of what is true and good and of infinite worth, that the principles and practice and character and service logically resulting therefrom will be both human and divine; that will enable the man who steps into the arena of public life and service not only to correctly diagnose the noxious ills and isms which are affecting to serious hurt the body politic of today, but which will enable him to prescribe and furnish that knowledge, skill and service that will prove the needful panacea, both curative and preventative in its effects; that will send forth the strong, sturdy knight and soldier into the conflict of life, with conceptions and purposes sane and definite, not a Don Quixote riding a charger of zeal without knowledge, and battling with the windmills of illusions and delusions, not a knight of the nineteenth century armed with weapons of ancient or mediæval fashion; but a knight whose mind and heart and hand is furnished and equipped with the weapons of knowledge and enthusiasm and skill, forged upon the glowing anvil of modern necessity and fashioned for a service commensurate with modern demands. This we take it is no fine spun theory or utopian ideal, but a utilitarian theory arrived at after centuries of experience and progress, during which time the conception of the ideal education has been endeavoring to keep pace with the demands of a complex and modern life.

In this brief paper it would be impossible to discuss the varied phases of that large and general subject of education, nor indeed do I consider myself capable of contributing anything new or startling upon a subject discussed before our synods with such frequency and learning, but having been charged with the duty of presenting a paper or address upon education, I have taken the liberty to shape my subject and direct my thought to one definite and thoroughly modern and progressive phase of it—namely, education for service—in other words, we shall deal with education as a means to an end, a preparation and development for service, that service for which natural endowments, special training and mature judgment and choice qualifies and fits a man. We have reached the age when an orderly evolution of our educational system is working toward more power and efficiency in the vocations of life; the windmill and stage coach ideals are fast becoming obsolete, and we are learning to harness the widening streams of knowledge until they supply in concentrated and practical form the wisdom, power and skill that make this the miracle age of modern inventions and achievements.

The movement toward the goal has been slow and conservative, as are all movements of such vital importance; yet for several hundred years the most progressive educators have voiced this insistent demand. In the public school system, reaching through the high schools, normal and state universities, the widest variance with former standards and ideals have taken shape. Dr. Lyman Abbott, in his article on "Democracy in Education," says "the almost inconceivable progress of education in the United States during the more than sixty years which have elapsed since I entered college has been progress toward democracy in education—that is, toward the recognition by the people of the United States that education in a self-governing community is and must be, education of the people, by the people, and for the people." From Comenius, through Milton, Rousseau and Pestalozzi, to Herbert Spencer, the trend of the history of education manifests the insistence of the idea that the schools shall mold and fashion useful citizens, men and women who by reason of their educational opportunities and experiences shall be better able to make their way in the work of the world about them than those who neglect these privileges or are denied them. One of the truest and most important functions of well organized and enlightened government is to promote the social and moral welfare, and to develop the intellectual character and capacity of its citizens by every device of knowledge and power at its disposal. Scarcely more than a half century has passed since this idea took shape, and this duty and responsibility became a fixed theory and orderly practice with our government; yet during that brief time the percentage of illiteracy has marvelously decreased, the standard of education has been raised, and from the learned professions to the humbler walks of life a more intelligent and capable and resourceful class of citizens has resulted, until in matters of technical, cooperative and vocational education, we are the peer and also have become the preceptor of the older nations. Germany, that great country known all over the world in religious and educational circles, as the mother of Protestantism and the author of popular education, has added another notable achievement to her credit in thoroughly modernizing her schools; and Japan, that bold young addition to the world powers, who has so recently adopted and incorporated the customs and policies and constructive forces of the more progressive nations, has thoroughly reconstructed her educational system after the western ideal of social efficiency. Thus the change and reorganization in our schools at home and abroad, are evidences that the progressive educators are fully awake to modern social, economic, industrial and political conditions, and are aiming so to construct their curriculum and equip their schools, that their graduates may reasonably be expected to perform that quality of service that makes for the welfare of the nation, the Church, the home and the individual. We have been speaking thus far of the new program in state institutions, which seems to discount the traditional and time honored courses that have consisted of the languages, mathematics, literature, and a proportionate amount of science and philosophy, and have seen that a movement both new and radical has pervaded these institutions, and is claiming the attention of modern educators. To no class of institutions is this movement fraught with such interest and concern as the denominational or Church colleges, for as one writer puts it, "this new education, for which the age is claimed to be calling, is filling the halls of State institutions and emptying

our Church colleges, and unless we accede to it, our existence and work will be brought to an end."

This is truly anything but an optimistic view and must fail to meet the assent of the patrons and supporters of the denominational colleges that have been for so many years the exponents and patrons of education and the liberal arts, and besides being the pioneers and promoters of higher education, have maintained and sent forth that noble army of ministers and ambassadors of Jesus Christ who have upheld the cause of religion in the land, and helped our citizens to add to knowledge virtue and godliness. We are led to ask, What shall be the attitude of the denominational colleges toward this educational movement, in which the old order changeth, and every prospect pleases? Shall it be the attitude of antagonism, or competition, or neutrality, or indifference?

In seeking to answer this question we are led to ask another: What is the real function of the denominational college and what differentiates it from other educational institutions? The all important function of the denominational college is the fostering and propagation of Christian education, and even a cursory glance into nondenominational colleges and state institutions will reveal the fact that this highly important phase of education has largely if not wholly disappeared. The nationalizing of our educational system has gradually eliminated all formal and virile religious instruction from our state institutions, and as President Nicholas Murray Butler of Columbia College says, "There has come a divorce between education and religion, to education's distinct loss."

President Taylor of Millikin University says, "With all our wonderful progress in the various branches of learning and of industry, we are compelled to acknowledge that we are not keeping equal pace in the theological or religious education of the people. We are not magnifying as we should the fact that religion is as much a part of a complete education as literature or science or philosophy. The intellectual ideals are enlarging more rapidly than the religious, with corresponding lack of religious interest and stability."

Facing such serious facts and defects as these, can any sane and broad minded man ask whether the denominational college with her purer, nobler ideal of education, has a legitimate sphere and field today and for all the future?

The genius and spirit of education as emphasized by the Church colleges is not only to give man a knowledge of the classics and acquaint him with the useful arts and sciences in order that he may possess the culture and refinement befitting a gentleman of the day, but it aims to do all this with the far more important ideal and purpose of preparing and inspiring him to walk in the new furnaces of affliction and sacrifice and service with the Son of God and Son of Man, of placing in a secondary position the lure of power or fame or wealth, and magnifying the privilege and duty of bringing man to God through Christ Jesus, of helping to lay the foundations of justice and peace, and of bringing into a world of work and care the conquering trinity of Faith and Hope and Charity. Rev. Samuel Sharp, of Exeter, Ont., has pertinently said: "With the new demand for a religion that puts industrialism upon an ethical basis and infuses the social fabric with spiritual impulses, the call to a virile leadership is not merely urgent, it is imperative." The Church college, by virtue of her God-given mission and conception of duty, by virtue of her past experience and glorious achievements, and by virtue of her present opportunities and obligation alone can furnish the moral and religious leadership of the nation. The earliest colleges in this country, Harvard, William and Mary, Yale, Princeton, Kings College, Brown University, Rutgers, Dartmouth and our own Pennsylvania College, were founded and maintained as denominational colleges, and they furnished the higher and broader education that inspired and equipped the leadership of our nation so that she could safely pass through the wars of the Revolution and Rebellion without loss of faith in God and religion and with increasing prestige and respect among the nations. They laid the educational foundation of a political economy and wise statesmanship that could produce a Constitution second to none among the magna chartas of the nations. They inspired a love and reverence for religion and sacred things and materially assisted in bringing the country to the forefront of civilized and Christian nations, and played a most important part in developing and maintaining the noble ideals of Church and state, and in laying deep and broad the foundation upon which our national life and integrity is built. The denominational college with her system of education has been the source of the nation's most heroic history, and her most precious treasures, and under proper treatment, and with generous endowment and support from the men and women whom she has nurtured and sent out to honor and affluence, she will continue to minister to a large and important body of seekers after Christian education, and will help to furnish the nation with that character of intelligent Christian citizens who are the salt of the earth, and the pride and glory of any nation. Thus the denominational college, with her emphasis on Christian education, looking towards the noblest service of which man is capable, has a unique and strategic position to aid men in acquiring the highest ideals of knowledge, culture and power without impairing faith, religious hopes and aspirations. She need not therefore assume the attitude of antagonism or vulgar competition or criminal indifference; she needs only to commend herself with a system of positive, progressive Christian education, and engage in that nobler emulation of who best can produce that type of character and quality of service that adorns the life and office of minister, teacher, artisan or craftsman of every vocation, neutral and indifferent to no institution or power that enlarges, strengthens and enriches the lives and service of men. This education for service cements the ties of brotherhood, raises the standard of manhood, and regains that paradise in which man walks in harmony with God.

Now of the things which we have believed and spoken in regard to education, this is the sum: First, that in a land where luxury and power and idleness are increasing and causing the poor and oppressed to voice their burden in complaints and threats, the educators and colleges of the land must magnify the idea of education for service, that an increasing number of men may go out into the social, industrial and political walks of life willing to spend and be spent for humanity. Second, that in the imperative demands for an increasing variety of intelligent service in our complex modern life, we welcome the progressiveism in our educational world which is reconstructing and modernizing our educational systems, so that increased opportunity and facilities are offered to all classes and conditions of men and women for vocational education and equipment suited to their natural talents and abilities and their untrammeled choice of service or calling in life. Third, that we deplore the estrangement and divorce of education from religion and view with alarm the tendency to magnify and glorify secular education at the expense of Christian culture, and believe that this tendency is directly or indirectly responsible for the growing spirit of commercialism and materialism which is utterly devoid of altruism, and outrages the sense of justice, works confusion among the crafts and estranges man from God and man from man. Fourth, finally that we believe the Christian college with her nobler ideals, saner and more conservative system of education, modernly equipped and properly supported and endowed, is best calculated to furnish the educational key to the whole complicated situation before us, and to so educate the whole man, mentally, morally and spiritually, that he will be able to take his place in the world of men and affairs about him and make his life a powerful exponent of social democracy, and civic righteousness, and pure and undefiled religion before God the Father—a citizen that lends dignity, glory and stability to the nation, power and efficiency to the Church, and strength and safety and sweetness to the home—that trinity of earthly institutions beyond compare.

Following the address President Wilke announced the action of the convention at the afternoon session in adopting the resolution of appreciation for all that the pastor and people of St. John's Church had done toward making the 1915 convention one of the best in the history of the New York State Luther League. He also said a few words of personal appreciation.

The twenty-second convention of the Luther League of New York State adjourned with the closing Vesper Service, conducted by Rev. H. D. Shimer.

Luther League of Connecticut

Tenth Convention at Meriden, May 26

BY CLARA A. SUCHER

THE tenth annual convention of the Connecticut State Luther League was held in the Evangelical Lutheran Immanuel Church, Meriden, Conn., Rev. Paul A. Kirsch, pastor, on Wednesday, May 26th, 1915.

The first session was opened by singing "Holy, Holy, Holy, Lord God Almighty."

The devotional service was conducted by Rev. J. A. Timm, of New Haven.

Mr. William Prillwitz, president of the Meriden Luther League, extended a hearty welcome to all delegates and visitors. Mr. William Jente, president of the Connecticut State Luther League, responded.

The roll call showed that there were thirty-five delegates present at the morning session and about one hundred visitors.

Minutes of the last meeting were approved as read.

Mr. William Jente, president of the State Luther League, presented his report to the convention, which showed progress during the past year. He said in part:

"With the help of God and under His guidance, we have passed another year of our existence and we are privileged to meet once again, this time in our tenth annual convention, to deliberate upon ways and means for the good and welfare of our State League, and indirectly for the benefit of our individual Leagues and for the Church to which we belong. At the request of the officers of the National League, which your president heartily endorses, attention is again called to the LUTHER LEAGUE REVIEW and the Luther League Topics. The REVIEW, which is devoted to the interests of the Luther League and which aims to keep the Luther Leagues all over the United States in touch with each other, and the Topics, which are intended to serve as a guide and a help for our Leagues in their educational and devotional work, both certainly deserve our support. I would recommend that in those Leagues in which these publications are already in use, their use be continued and if possible increased; in those Leagues which have not yet made use of them, that they introduce them and give them a trial. Each League should subscribe to a number of copies of the REVIEW and if possible also seek to gain individual subscriptions."

The Credential Committee reported that there were nine Leagues connected with the State Luther League and a membership of 587.

The treasurer's report showed a balance of $36.99.

The Bridgeport Luther League was admitted into the Connecticut State Luther League.

Rev. Olsson, of Waterbury, and Mr. M. A. Wickstrand, of Meriden, representing the Hartford District League, were present at the convention and both favored us with a few remarks regarding the League and its work.

Rev. Paul A. Kirsch, of Meriden, and Mr. William Jente, of New Haven, were elected delegates to the Hartford District Convention, to be held Labor Day.

Greetings were received from M. J. Bieber, Halifax, N. S., and from the Iowa State League.

The secretary was instructed to send a letter of condolence to Mrs. Eva N. Rohrig, widow of the late Rev. A. Rohrig, who was formerly in New Britain and was a very enthusiastic Luther Leaguer.

It was decided that the Luther League Picnic be held at Lake Compounce, Bristol, Thursday, July 29.

The various Leagues reported on the work their societies had done during the past year. These reports showed that in some of the Luther Leagues very interesting work was being done along educational lines.

The morning session closed by singing "O Could I Find from Day to Day," after which Rev. E. F. Hingkeldey, of Middletown, pronounced the benediction.

The afternoon session opened at 2:30 by singing "Onward, Christian Soldiers."

The devotional service was conducted by Rev. C. E. Blethen, of Hartford.

Hon. D. J. Donovan, Mayor of Meriden, welcomed the Luther Leaguers in behalf of the city.

Mr. William Jente, President of the State League, responded.

Mr. William Prillwitz, of Meriden, rendered a vocal solo, "Tarry With Me, O My Savior."

The following officers were elected for the coming year:

President, Mr. William Jente, New Haven.

Vive-president, Mr. Ed. Norden, New Britain.

Corresponding Secretary, Miss Clara A. Sucher, New Haven.

Recording Secretary, Miss Eva Rettenmeyer, Meriden.

Treasurer, Mr. Bruno Kraetschmar, South Manchester.

Archivist, Mr. Earl Styres, Hartford.

As this was our tenth convention Miss Margaret Holtzhauser, of New Britain, read an historical sketch of the Connecticut State Luther League.

Missionary Rev. F. W. Schaefer delivered an address on "The Luther League in India," after which Miss Elsie Ost, of Meriden, rendered a solo, "I Heard the Voice of Jesus Say."

The first paper read at the afternoon session was, "The Luther League as an Educational Factor in the Church," by Miss Eva Rettenmeyer, of Meriden.

Luther League of South Dakota

Eighteenth Annual Convention at Webster, May 14-16, 1915

BY E. U. BERDAHL.

THE eighteenth annual convention of the Luther League of South Dakota convened at Webster, St. John's Lutheran Church, at ten o'clock Friday morning, May 14. Before the convention closed twenty-nine delegates and ten pastors were reported as in attendance. These represented nineteen local and district Leagues.

Christian enthusiasm thoroughly permeated the convention atmosphere and went far toward making this the best convention of the eighteen that have now been held. If the delegates will take home with them and pass along to their fellow church people the many good things derived, the convention will have been a success beyond measure.

Webster is a little city of almost 2,000 inhabitants. It is located on the coast extension of the C., M. & St. Paul Railway, in a prosperous section of the "Sunshine" State. The Lutheran people proved themselves worthy hosts, providing the visitors with bounteous feasts and jovial surroundings. What wonder the delegates went into convention with vim and enthusiasm! The church and the homes were ours for the three days. It was up to us to prove ourselves worthy tenants.

Owing to the death of his mother, our president, Mr. James O. Berdahl, of Lake Preston, was not in attendance. Rev. O. Glesne, of Aberdeen, was elected president pro tem. With the singing of a hymn and the reading of the first Psalm responsively, followed by a prayer by Rev. Glesne, the eighteenth convention was declared opened.

An address of welcome on behalf of the local League was then delivered by Thorwald Dittmanson. In the course of his address the speaker brought out the big work that is before the Luther League. He said in part: "The Luther League has a big work before it. Some day the older people of our Church will have to lay down their work. It will then be up to the young people of today—the Luther Leaguers. A man is not a good soldier without training. So with the Luther Leaguer. And it is up to the Luther League to so train its young people that they will be efficient leaders of the Church when our elders leave."

In welcoming the convention on behalf of the local congregation, the pastor, Rev. O. O. Hafstad, in the course of his address compared the Luther Leaguer with the common laborer, and drew an apt illustration with a story. He divided laborers into three classes. "Three stoneworkers who were helping build the Canadian Parliament building were interviewed. The first one, when asked what he was making answered, '$2.50 per day.' The second one, asked the same question, answered that he was trying to cut the stone as directed by the architect's chart. The third, when similarly questioned, laid down his tools, straightened up with just pride, and pointing to the unfinished building that was to house the Canadian Parliament, said enthusiastically that he was trying to help build that fine building. So should we Leaguers be proud of our work and eager to do it well."

The response to these two addresses was made by J. M. Runestad, chairman of the executive committee. After duly thanking the local League and congregation for the welcome, the speaker suggested that "the Luther League should be the organ through which the efforts of the young people should be concentrated."

A letter from our absent president, Mr. Berdahl, was read. Among other things, he informed the convention that the Central Luther League of California has arranged for a reception committee to attend and assist any Luther Leaguer who might be visiting the exposition this summer.

The acting president and the secretary were instructed to send President Berdahl a telegram of condolence.

Rev. L. M. Kuhns then extended greetings to the Luther League of South Dakota from the National League, the Luther Leagues of Nebraska, Kansas and Iowa, and from Miss Lily Bengtsson, formerly one of our

active members but now located somewhere in Iowa. In turn Rev. Kuhns was instructed to forward our greetings to whatever conventions he may yet visit this season.

After a hymn and prayer, the morning session was adjourned at 11:45.

Friday Afternoon

The second session was opened with devotional services conducted by Rev. Schultz. The Luther League of Lily was admitted to membership. The following committee on nominations was appointed: Rev. O. O. Hafstad, Miss Esther Swanson and Miss Boulette Bruce. Reporters for the following papers were appointed: LUTHER LEAGUE REVIEW and United Lutheran, E. U. Berdahl, of Garretson; Lutheran Herald, Henry W. Stellner, of Aberdeen; and the Webster local paper, Mr. Th. Ditmanson.

At this point the discussion of the four following questions was taken up: How can the Local Luther League help—(1) Its members to study the Word of God? (2) Its members in devotional preparation for service? (3) Its members to take a deeper interest in church work? (4) To hold the young people? (a) By its social influence. Question No. 1 was opened for discussion by Rev. Schultz. He made two divisions of the knowledge to be sought, first, the formal knowledge of the Bible, and second, the material knowledge of the Bible. First, teach how many books there are in the Bible—there are two only—the Old and the New Testament. Second, teach that material knowledge of the Bible comes through God's Spirit—"Wisdom through Grace, Mercy and Fear." Surrounded as we are by so many denominations, all wanting to build a temple, and by so many false prophets, who claim to come of God, it is meet that we study and know the Word of God.

General discussion of this question brought out many ideas on how to help the members study the Word of God. Rev. Kuhns emphasized three things: First, that we must create more respect for the Word of God; second, that we must know that the Bible is the impregnable source of Truth; and third, that we must use practical sense in studying the Bible. "Turn to Bible study with reverence and the desire to learn the truth." "It is not necessary that we understand *all* of God's Word, but we can understand enough, and the truths are so plain that we should know them."

General discussion brought out many ideas which we state briefly: Use the Luther League Topics; study each day's topics systematically and come to meetings prepared to enter discussions; read Topics and LUTHER LEAGUE REVIEW, they help to form ideas of our own. One speaker pointed out that we do not all consider the Bible study as a vital factor. He, himself, uses this as a "morning watch" and explains that he realizes now that he cannot get along without Bible reading.

Question No. 2 was opened by Rev. Haag, of Hecla. In part Mr. Haag said: "With the help of the Bible references in the LUTHER LEAGUE REVIEW, Bible reading, only, will not suffice. The Leaguer must prepare himself through prayer (Matt. 6:6), 'What is prayer?' 'Conversation with God.' 'How can I study the Bible and appreciate the different parts of the Bible in their connection?' 'By closely following up the references.'"

General discussion following emphasized that it was necessary to lay stress upon the spiritual things in the Luther League work.

Question No. 3 was opened by E. U. Berdahl. "There are three essentials in keeping up and fostering interest in church work, viz., education, responsibility and pride. And the greatest of these is pride. First, the Luther Leaguer must know his church and what it stands for. Then a feeling of the responsibility of each member toward his church and its faith must be fostered. With these things there naturally comes a pride in our Church—a feeling that here is something to work for and to work well for. And when this feeling of pride is aroused, interest is a natural sequence."

On this subject, different Leagues reported their work and the interest taken by its members. The matter of contests for membership was discussed. The fact that a large membership creates a certain degree of interest was given as one cause for membership contests.

Question No. 4 was taken up by Miss Thorson. "To hold the young people, it is necessary to have an aim. The members should live such lives that it will be attractive to the outsider. Too much social influence detracts from the real purpose of the Luther League. We are 'not owners but administrators.' We must give each member something to do. The responsibility rests not upon the organization, but upon the individual member."

Rev. Schultz said, "Give the social gathering the right character, and it would prove a blessing."

The afternoon session closed with a hymn and prayer.

Friday Evening

The delegates and visitors were treated to an elegant reception and banquet at the Commercial Club rooms at the hands of

our worthy hosts. A unique plan was perfected by which the visitors met and became acquainted and after a short informal gathering all were seated and served at two long tables. Mr. Frank Anderson presided as toastmaster and called upon a number of the representatives.

Saturday Morning

The third session was opened with devotional service. Then followed the report of the nominating committee, with the following nominations: President, Lewis Larson, of Sioux Falls; vice-president, Rev. W. Kraushaar, Aberdeen; recording secretary, Miss Emma Christianson, Vermillion; corresponding secretary, L. T. Solem, Sanitson; treasurer, Miss Agnes Sateren; literature secretary, C. L. Kjerstad, Canton. The report was accepted and the nominees declared elected. Mr. Larson was escorted to the chair and in a short speech accepted the position. He said: "Depending upon the help of God our Father and the good and loyal and true members of the Luther League, I accept."

Invitations for the next convention were received from Garretson and Aberdeen, and Aberdeen further expressed her desire to entertain in 1917 if Garretson secured the 1916 convention. Sisseton also invited the convention for 1917. On motion, which prevailed, Garretson was given the convention for 1916.

The amendment to the constitution as proposed at the 1914 convention was considered. In substance it provides that each local League be entitled to two delegates to the State convention, and after the local membership exceeds forty members, they be entitled to one additional delegate for each twenty members in excess of forty members. The amendment was unanimously adopted.

The treasurer reported a balance of over $40 in the treasury.

It was provided that a resolutions committee of three be appointed.

Then followed the first paper on the convention theme, "Stewardship of the Individual Christian," by Rudolph Kraushaar, of Aberdeen. The substance of Mr. Kraushaar's paper was as follows:

(The paper was based on the first book of Peter, Chapter four, verses 7-11 inclusive. If every reader will turn to those lines in your Bibles, you will receive much more from this paper.—Ed.)

Christ showed this sentiment (I Peter, 4:7-11) throughout all walks of life. He was always ready to deny Himself and do the will of His Father. He suffered willingly and without a murmur submitted Himself to the shameful death upon the cross.

Every true Christian is filled with this same sentiment. They do not seek their own glory, but the honor of God. One cannot be a true, honest Christion without adopting Christ's standards and living up to them.

In my paper I wish to bring out two facts: First, in all things we shall seek the glory of God, for that is our duty and calling. Second, is God honored through the practice of virtues in mankind?

We are living in a commercial age where everything is counted in dollars and cents. During the Dark Ages, just preceding this commercial age, people were willing to accept any doctrinal teachings upon any kind of authority. Men and women have changed. They have become more individualistic—the "show me" kind. This has had an effect on Christianity in increasing the number of sects, denominations and religious organizations. It has also had its effect on business, science and education. Life is becoming more complex. The enormous growth of industries, and the growth of our large cities has made the vice problem a more difficult one to solve. The wonderful advance in the women's movement, the serious divorce evil, the laxity of our court system, the strife between capital and labor, the liquor question, and other problems confront us, but it is not the object of this paper to propose a remedy for them. The Christians the country over fill many occupations and callings. Are we performing our Christian duty? What is the Stewardship of the Individual Christian?

By stewardship we mean service, duty and the care we should take in that which is left under our supervision. We are stewards of our own strength

ST. JOHN'S CHURCH, WEBSTER,
Where convention was held.

and body, of our spiritual and moral self, of the vineyard of the Lord—stewards of whatever our calling or occupation provide. Christianity is to lead men to faith and to make them live righteous lives, and to free them from the love and practice of sin.—That which serves unto the praise of God we should follow after and that which is against His honor we should avoid so that God in all things may be glorified.

In a larger sense, true stewardship is seeking the honor of God and giving to Him all glory.

We should not go to the house of worship on Sunday, put on a pious expression, and try to convey the impression that we are near perfection, unless we can go out into the public, into our places of business or with our associates and carry on the same spirit. Deception or hypocrisy will be judged on the last day just as sure as there is sin to judge. In all our thoughts, words and deeds we should truly exalt the honor of God at all times and in all places. We must not attempt to honor Him in some things and not in others. If we seek the glory of God and not our own glory, we are acceptable in the sight of the Lord.

Man is steward of his spiritual and moral self. We have discussed the spiritual but have said little of the moral. The three qualities of man, generally speaking, are the physical, mental and moral.

The physical strength is acquired by bodily exercise and good care and sanitation of the body. The mental side is developed through study. The moral side is a development of a great number of virtues which God gave man. The word "character" will better convey the meaning. Some of the virtues here referred to are responsibility, justice, love, truth, purity, service, faithfulness, honesty, loyalty, patience, etc. These are all essential to the character and stewardship of Christians. Some say character consists of the good things we do, the refinement of personality and the self-made man in us. We be-

lieve that we are justified by faith and by faith alone. Through our faith comes good works, and love for our work.

"'Tis not for man to trifle, life is brief, and sin is here. Our age is but the falling of a leaf, a dropping tear. We have no time to sport away the hours."

"All must be earnest in a world like ours. Not many lives but only one have we. One, only one. How earnest should that one life be, that narrow span. Day after day spent in blessed toil; hour after hour still bring in new spoil."

The friendship culture in man is everybody's duty. It is also a necessity we must cultivate, for without watchful care it will remain with us no longer as a gift. The first requisite for making friends is trust, or the responsibility you instill into him, whereas, the first requisite for keeping a friend is faithfulness. If we do not love those we can see, how can we love God whom we cannot see? The Christian life must be in some degree like the Master's own life.

"Love God above all things and thy neighbor as thyself." Even if there were no physical or moral rewards, and punishment in the world, we should love Christ for His own sake.

In closing I wish to quote from Dr. Patter's book, "Compelled Men."

"Think of your life never in terms of yourself, but always in terms of Jesus Christ and of service to men for Him. Let your prayer be, 'Lord Jesus, give me a vision of life and of Thee, not that I may be enriched for my own profit, but that I may be enriched so as to flow over into the lives of other people. Show me my life work; I ask only that it may be where the peculiar powers that Thou hast given me be used to their fullest to compel men into the life for Thee."

A general discussion of this paper brought out some interesting ideas on individual stewardship.

The session closed with the appointment of the following resolutions committee: Rev. Haag, A. S. Bragstad and Miss Marvick; and with a hymn and prayer.

Saturday Afternoon

The afternoon session opened with the singing of a hymn and Scripture reading and prayer offered by A. S. Bragstad.

A Round Table was conducted by Rev. L. M. Kuhns.

The Round Table is always one of the attractive features of the South Dakota conventions. The institute consisted of thirteen questions, the first six called "Interrogation Points" and were allowed one minute each to an assigned speaker, and the last seven "collocution," in which the assigned speakers had two minutes. Rev. Kuhns took the remainder of the one and one half hours devoted to the institute.

In brief the questions and answers follow:

(1) What can the president do towards making the League efficient? Ans. President must be prepared, be punctual, impartial, strict, and keep order at meetings. Is ex-officio member of all committees and should keep the "wheels going."

(2) How shall we get our old members back as they drop out? Ans. Keep up interest by having every member busy with some work. Do not meet too early and thus discourage those who might become tardy through inability to come on time. Do not wait till interest is all gone. Try new members. Ten failures are worth while if one success is secured.

(3) What can be done toward securing attendance? Ans. Have Membership Committee—let each member be a committee of one—create pride in the League—announce the meetings and programs—let the welcome be open to everybody—begin and close on time—do not let some brother or sister who is "too pious" monopolize the time of the meetings; keep the objects of the League before the members; use postal cards; give names of absentees to the Lookout Committee; do not complain in public if members do not attend.

(4) What can the members do toward making a good League? Ans. Be active and enthusiastic. Faithfulness and willingness to take part; come early, do not scold, do not fret, do not wait.

(5) Should the rules of the constitution be strictly observed? Ans. Yes. If rules are not observed, the constitution will not last long and there will be no order.

(6) What can the vice-president do toward making the League efficient? Ans. The vice-president is chairman of the Executive Committee and has general charge and supervision of affairs.

COLLOCUTION.

(1) What suggestions can you make for maintaining and increasing interest after organization? Ans. Study efficiency of the members and assign parts accordingly. Do not place members in positions they cannot handle, as it foretells failure and discouragement. Educate the members; do not have a handy man. Too many Leagues have some one or two members on whom they can always rely to carry on the program if the assigned members are absent. This encourages them to absent themselves when their parts are a little heavy because they know their absence will not be felt by a gap in the program. Then handy men become tiresome through too much participation in the work.

(2) What suggestions can you make for the Social Committee? Ans. Simple, jolly good fun in the right time and place are sometimes a good thing. Suit the games to the average intelligence of those present. Set an example of absolute unselfishness—do not gather in cliques. The presence of two or three older members at the social functions, who are in sympathy with the young people's work, will have good results. Monthly and weekly social meetings were reported as being successful aids to regular work. One League reported weekly midweek social meetings in addition to the regular Sunday evening meetings.

(3) What suggestions can you make for the work of the Membership Committee? Ans. Secure list of possible members and see every one of them. Some reported contests as profitable, but the general opinion was that contests were not a good thing in this kind of work.

(4) What suggestions can you make for the work of the Executive Committee? Ans. The Executive Committee is the "board of directors" of the Luther League and should have general supervision.

(5) What can a suburban League do? Ans. The suburban League is not very different from the city League, and its work is about the same. Neighboring Leagues can visit each other through delegates or as a body and receive much benefit.

(6) Why should your Luther League belong to the State and District League? Ans. The association or "rubbing elbows" with representatives of other like organizations carries a vast influence as well as being instructive. In unity there is strength.

(7) What outline program for church work by men and boys under the direction of the local League can you suggest? Ans. Raising funds, furnishing the church, and work along that line.

The session closed with a solo and a hymn and prayer.

Saturday Evening

This session was opened with a hymn and the reading of the Forty-second Psalm and prayer by Rev. W. W. Kraushaar.

Rev. C. M. Westermoe, of Lake Preston, gave an address on "The Stewardship of the Individual Church or Congregation." He spoke in part as follows:

The Word of God is the Great and Only Authority on which we can base our work as stewards. This Word says a great deal about the duty of the Church or Congregation in its many phases of work. I Peter, 4:10—"As every man hath received the gift,

even so minister the same one to another, as good stewards of the manifold grace of God." Also in Romans, 12:6, and Eph. 1:3, and I Cor. 3:21 and in Eph. 1:21. These passages as they refer to the individual refer also to the Church.

It is a high calling of the Church to be a steward over the Mysteries of God—of the Manifold Grace of God. There is a great duty to be performed. There are those who are indifferent to the Church and those who sneer at a Church as well as at churchgoers. The Church must reach these people before it can do its work among them.

What is it that God has entrusted to the Church or congregation to be steward over? He has made the Church steward over the Word of God. The Word of God is the Word of Truth. It is the one word that can lead a man to the Truth. It is the Wisdom of God and the way of Salvation. It is an all-powerful Word, sharp as a two-edged sword. It is a Word that has the only power that can regenerate the obstinate human heart. Paul said in Romans, 1:16, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." It is the Word of Life. It is the Word which gives man victory over self, his enemies, over hell and over death. It is the Word which will still stand when Heaven and earth pass away.

Ah, what a trust from God!

We are the stewards over the Word. We must keep it in purity as it was given to us, and we must preach it in purity. There are those who corrupt the Word of God, who "make the Word of God of none effect" (Mark 7:13). There are poor stewards, but theirs will be a sad day of reckoning.

It is the Church's duty to administer to the young and the old, in the sacraments of the Baptism and of the Communion.

The Church has responsibilities and duties towards every member of the Church. It must baptize the children, teach them in the ways of the Word and teach them to keep the Word. It must minister to the young people, keep them in the Church during their cultivative period and make and keep good Christians of them. It must minister to the sick and infirm; to the erring and weak. And it must send the Gospel and the Sacrament to all those who are not in the Church. It must answer the question, "Where is thy brother" by finding him and ministering to him. This can be an inner mission to those of our people who do not have the Word of God; it can be a foreign mission to heathenland or it can be a home mission in our own midst of everyday associates. There are those in all parts of the earth who need this ministering and it is given unto the Church of Christ to go unto all parts of the earth with this great Word. "I know thy works: behold I have set before thee an open door, and no man shall close it; for thou hast a little strength, and hast kept my Word, and hast not denied my name" (Rev. 3:8). And this open door is before us in all our places of home and abroad.

In closing—let us be loyal to our trust. Let us fill our hearts with this loyalty. Let our hearts be so filled that we may reveal our loyalty to Christ as the soldier under Napoleon who had been wounded. A soldier under Napoleon had received a bullet close to the heart. In those days there were no anesthetics and an operation had to be performed in spite of the pain it would cause. The surgeon in removing the bullet had to be very careful lest he cut into the heart and it would, of course, be fatal. The young man stood the pain remarkably, though it seemed that they surely would reach the heart. He remarked to the surgeon that "if you cut much deeper, you will see the emperor." He was so filled with loyalty to his ruler as we should be filled in our hearts with loyalty to our Master and our duty towards Him.

The subject, "The Stewardship of the Individual Young People's Society," was given by Mr. Carston Eggen, of Watertown. In substance, he spoke as follows:

Every American community has a distinct need of young people's societies. Without taking any account now of the influence of our public schools and our regular Church organizations on the life of our American youth, the two greatest factors for influence in the life of a young man or a young woman are, first, the home, and second, the personal friends which he or she has. As an organization of young people, we can necessarily not hope to do very much in the way of directly influencing the different homes, as such; but there is a great field open to us through the avenue of friendship.

Moreover, not every American home is a good home, and a considerable number of our youth grow up in homes that are marked by quarrels and dissensions between the parents, and which are finally shattered by the decree of the divorce court. The boy or girl who is brought up under such conditions gets a warped notion of life, and is deprived of training in what makes for strong moral character. To young people like these we should ever stand ready to extend a friendly hand; we should cultivate their friendship, and help them to an understanding that there are good homes in this world and worthy things to strive for.

Again, in every city or neighborhood, we find the youth who is a stranger, without any home at all; he may be without a home anywhere in the world, or he may have left his home in a neighboring community or state, or he may have come from across the waters to cast his fortune with us. And of these

JAMES O. BERDAHL,
President of Kansas League.

there are a great many among us. They have no home to depend on, no folks to guide them; they are subject to the mercies of strangers. These youths coming into our own State of South Dakota, with the exception of a few of the college towns, will find no place open to them where their true welfare is a consideration; on the other hands, in every town and hamlet, he can find the wide open pool hall and other places that mark the path to degradation. And we can hardly blame the lonely stranger for frequenting these places so long as we offer him nothing better where he may dispel his loneliness. And when we consider how little we do to interest ourselves in all these lonely strangers among us, we need little wonder that the great percentage of the convicts in our state penitentiary go there at an age ranging from sixteen up to twenty-five or thirty years. To these young men and young women who come into our communities, how welcome would not be the cheerful word and the friendly hand! And what a brighter outlook on life might it not afford to them, and who can say how many would not be sustained in living noble, useful lives, which otherwise allow themselves to glide on the downward path!

There are also so many of our American homes,

which have every material comfort, which yet give little thought to the higher aims of noble, Christian life. The great number of our young people who are brought up in such homes, who are virtually trained to indifference in regard to their own true welfare and the duties which they owe to their fellow men, also need our interest. It is our privilege, and our responsibility, to win their friendship, as well as of those who are strangers about us, and to get them all interested in the better life and in an effort to serve the welfare of humanity. And it is this outgoing life, whereby we take an interest in the real welfare of those round about us, that will redound in the greatest help and benefit to ourselves.

The session closed with a hymn and prayer.

Sunday Session

The Sunday sessions were held at the Opera House. The Methodist and Congregational churches dispensed with their services to attend, and the hall, which is large enough to accommodate in the neighborhood of 900 people, was filled to its capacity both afternoon and evening.

During the Sunday sessions a choral union of about sixty voices from the James River Valley District Leagues rendered several selections and in the evening gave a splendid concert.

The Sunday morning session opened with a song by the Choral Union, after which Rev. Westermoe read from Eph. 3, and led in prayer. A solo by Mrs. Gardner followed after which came the convention sermon, by Rev. Olin Reigstad, of Madison.

Rev. Reigstad selected his text from Mark 4: 26-29.

The speaker compared Christ as a boy with other boys of his age.

As a boy, Christ was not unlike other boys of his time. He was, however, a pious lad, as was evidenced by his early desire to learn more fully the truths, and by his questioning of the teachers at the Temple. He was an intelligent lad, and apt at learning.

Referring to the parable read from Mark, and the natural causes that brought forth the harvest, we have a lesson from nature that is worthy of attention. Scientists try to account for these things and other things that are not easy to understand, but they do not often want to link the natural with the Divine. Christ, however, compares Christianity with nature. And between true science and true Christianity there is no conflict. The trouble is that we try to account for the progress of nature, but of Faith we are ready to accept that we cannot understand it all. Yet faith in nature leads us to put our trust in the products of nature.

"In the walks of life, everything calls for expedition. When we want some work done, we want it finished in the shortest possible time, consistent with good work. We cannot stand for delays. It is not so with Faith. We read the Scripture. We hear it explained. We begin to comprehend. We believe, perhaps, more and more. But it is a slow course, and is not complete till the end. Little by little we add to our faith each day, or detract from it one day to revive the next day. Constant study and application is necessary to the complete faith. The Bible is not a book of luxury, but a necessary adjunct to the Christian's everyday life. A desire for it, properly cultivated, will make it indispensable. Let me quote from Chelsea C. Sherlock.

"Give me, at the end of the day's long toil, the old family Bible. Give me, then, its comforting cheer and its message, for I am weary and worn beneath the day's tasks.

"Give me the old family Bible! Let me take it upon my knee and read from its familiar pages, in the dim light of the day, as did my fathers before me.

"Give me the old family Bible! Let me feel again its worn back; let me feel again its thumbed pages and dirty edges!

"Give me the old family Bible! Let me have it now, as the light fast fades out of the sky. Let me read from its pages its message of comfort, to speed me on my way, for the light is dim and the night is fast coming! Give me the old family Bible."

The morning session was closed with selections by the Webster Chorus and the Choral Union.

Sunday afternoon, at 2:30, the Opera House was filled to the last seat. Music by the Choral Union opened the meeting. Rev. Haag read the 111th Psalm and offered prayer. Mrs. Frank Anderson rendered a solo. Rev. Luther M. Kuhns, General Secretary of the Luther League of America, was the speaker at this session.

Rev. Kuhns selected from I John: 2, 14 the following as a text:

"I have written unto you, young men, because ye are strong."

Spreading the Gospel of Jesus Christ and preserving it in its goodness is not child's play—it is a man's work. It is the business of a man to do justly. And it takes big men to always do this. But you do not have to go to the halls of Congress or into the royal families to find big men. "I have written unto you, young men, because ye are strong."

It took a strong man to do the work Martin Luther did, and we present day Lutherans must not forget that we are sitting here today as Lutherans because there was a Martin Luther—the man who would recant nothing—who stood for the Bible, for religious liberty, etc. Justification by faith was returned to us by Martin Luther. Luther made possible the public school and the American plan of government. Luther, we may say, was the rock from which we Lutherans are hewn. Luther gave us an emancipation greater and more far-reaching than any other emancipation we read of—emancipation of religion from the thralldom of the priestcraft. Luther did all these things because he was strong; because he had the courage to stand alone and not recant.

We can and should be as strong as Luther. We can and should unhesitatingly stand up and say, in the words of the hymn:

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

There is too much provincialism in the United States and not enough neighborliness. This is wrong. We cannot do the work expected of us if we are to work in "crowds" or avoid some who are "out of our class." Let us be neighborly. Let us be pleasant. Let us reach out and find those who are not with us, and urge them along. The work we do lives after us. Let it be so that it will stand the criticism of the ages and show some worthy deeds done. Let our Church keep the Word of God reverenced as it should be, that America may be kept true to the Word of God—the home of religious liberty as advanced by the first Protestant, Martin Luther.

The remainder of the afternoon session was devoted to songs by the Aberdeen Choir, a violin duet by Rev. Kraushaar and Mr. Abrahamson, and a selection by the Choral Union—the Largo, from Handel.

Sunday evening at eight we assembled for the closing or rally session. Music by the Choral Union, the different choirs, solos, etc., comprised a large part of this program. Standing committees were appointed as follows: Executive committee: James O. Berdahl, Lake Preston; Carston Eggen, Watertown; Irene Johnson, Lily;

Alice Ringheim, Canton; Rudolph Kraushaar, Aberdeen. Extension committee: E. U. Berdahl, Garretson; Miss Boulette Bruce, Menno; Rev. Olin Reigstad, Madison; Rev. Haag, Hecla; Anna Kverness, Howard. Literature committee: Rev. O. Glesne, Aberdeen; Th. Ditmanson, Webster; A. S. Bragstad, Sioux Falls.

The rally address was given by Rev. O. Edwards, of Watertown.

He selected as his theme, "Lutheran Hymnology." In a very able address he pointed out the beauty of real Lutheran music, especially when rendered as Church music should be rendered. Rev. Edwards is a musician of some standing and talked of the rudiments of good music from a musician's point of view. He quoted Luther as saying that music is a great, glorious gift of God and should be placed next to theology. "Music is one of the best disciplinarians," he said, in speaking of the effect of music on one's temperament. In speaking of the uses of sacred music, he said, "The deepest aspirations of the human soul are best expressed through sacred music.." "The Church has been the best means of conveying music to the people."

Luther was a musician, and we still have and use some of Luther's hymns. They are among our best songs. One of Luther's opponents in the days of the Reformation said that Luther had destroyed more souls and spread more heresy with his hymns than with all the sermons he preached. This would indicate the far reaching effect of the hymns upon the people who heard them.

In the Lutheran Church we have a large number of hymns. The Norwegian hymn books contain over 700 hymns and the new Lutheran Hymnary over 600. There is, of course, room for improvement. "The largest room in the world is the room for improvement." But among these Lutheran hymns you will find the best music in the world—especially the chorals. Some are heavy to execute, but a little training will bring them out. Sacred music should accompany sacred text. There are many Protestant hymns, the text of which is very good, that are set to music with positively no sacred touch, and these are not—or should not—be classed as Church music. Among these are such as "Rock of Ages," "Throw Out the Life Line," etc. These words could easily have been adapted to some music with a more sacred effect.

A few short rally addresses followed. And thus the eighteenth annual convention came to a close.

Luther League of Nova Scotia

Organized May 24, 1915.

BY REV. MILTON JAMES BIEBER.

THERE are now three Provincial Luther Leagues in Canada. 1. The Canada Luther League, confined to Ontario and Quebec, was organized in Galt, April 23, 1908, and in August of that year became a member of the Luther League of America at Chicago and made the latter body international. 2. The Jugund Bund is the Luther League of the Canada Synod (German), and took shape in 1909. It exchanges delegates with the Canada Luther League, but is not connected with any larger League body. 3. The Nova Scotia Luther League took shape on Empire Day, May 24, 1915, and at present covers the Province of Nova Scotia. The convention of Luther Leaguers was held in Bridgewater, a beautiful town on the banks of the picturesque La Have River, 80 miles southwest of Halifax and 10 miles from the Atlantic Coast. Two railroads pass through the town, the Dominion Atlantic and the Halifax and South Western. It is a ship building center and has a population of less than 5,000. Lutheranism began here early in 1800. The fine St. Paul's Church in which the convention was held was built in 1906. The congregation is at present without a pastor tor. Rev. George B. Piper, pastor of the Conquerall parish, who lives in the town, together with Miss Gladys Conrad, the efficient organist of St. Paul's, had charge of the local preparations for the convention. Delegates and visitors were present from almost all of the twenty-eight Lutheran congregations in the Province. They came by train, carriage, auto and on foot, and they filled the church at each of the three sessions. Luther League buttons, pins, rosettes, streamers and the League colors in all forms were in profuse evidence. The first session began at 11 a. m. and took the nature of a

Social Hour

The delegates commingled freely, were introduced to each other and rejoiced at the opportunity of greeting one another for the first time in convention as Luther Leaguers. Later the Rev. W. M. Weaver, Luenenberg, president of the Nova Scotia Synod, informally called the delegates to order, announced a hymn, offered prayer and called upon the Rev. Mr. Piper, who warmly welcomed the delegates and visitors and made all feel perfectly at home. Rev. Weaver just as cordially responded to the greetings. After the session and all day the local Leaguers bountifully entertained the delegates and visitors in their homes.

Afternoon

President Weaver called the convention to order at 2 p. m., conducted the devotional service and stated the purpose of the meeting. He was elected temporary president and the Rev. Mr. Piper, temporary secretary; the Rev. D. K. Fetterly and Mr. Sidney Zinck were appointed on the cre-

dentials committee; Rev. M. J. Bieber, A. A. Zinck, A. V. Conrad, Miss Hazel Hyson and Miss Eva Sarty on the committee on constitution; resolutions, Rev. W. J. Nelson, Frank Garber and Miss M. Mosher.

The credentials committee reported that fifty-six delegates, alternates and accredited visitors were present from the various Leagues and congregations in the Province. The constitution as presented and adopted is modeled after the constitution of the Canada Luther League. The dues are 10 cents per member. The annual convention is to be held on Empire Day, May 24. Three Leagues constitute a quorum. Each League is entitled to six delegates, including the pastor, and to five alternates. A Luther day celebration on or about November 10 of each year may be held. The Provincial League is to belong to the Luther League of North America, and the corresponding secretary was authorized to make application for membership into the International League.

The nominating committee, consisting of Rev. M. J. Bieber, Rev. E. V. Nonamaker, Mr. Q. Begin, Miss Eva Sarty and Miss Gladys Conrad, reported, and as a result the following officers were elected to serve one year: President, A. A. Zinck, East Chester; vice-president, Rev. W. J. Nelson, Mahone Bay; recording secretary, H. J. Loye, Halifax; corresponding secretary, Miss Eva Sarty, Conquerall; treasurer, Mr. Frank Garber, Bridgewater; trustees, Charles Cantelope, Milton Demone, Nathan Crouse. The Rev. Mr. Nonamaker was appointed to escort Mr. Zinck to the chair.

Rev. Bieber and Miss Minna Lichte were named as the press committee.

"Greetings" were wired to the Canada Luther League in convention at the same time at Berlin, Ont., and similar greetings were received from Berlin.

The Leagues were requested to remember the Nova Scotia Orphans' Home, at Bridgewater in their contributions and $25 was voted to the institution, including the offerings of the convention after the convention expenses are paid.

The Leagues also favorably received the suggestion to remember the Lutheran Theological Seminary at Waterloo, Ont., in their prayers and gifts, and they rejoiced in the fact that two of Nova Scotia's gifted young men, Mr. A. A. Zinck, the president of the Provincial League, a recent graduate of Dalhousie University, Halifax, and Mr. Seward Hirtle, Dartmouth, a recent graduate of Roanoke College, Salem, Va., were scheduled to enter the Canada Seminary in September.

In conjunction with Mr. W. Harold Laury, a recent Muhlenberg College, Allentown, Pa., graduate, these young men become the first college faculty in connection with the seminary, while they are at the same time taking their theological course.

The invitation to meet in St. John's Church, Mahone Bay, Rev. W. J. Nelson, pastor, in annual convention on Empire Day (May 24, 1916) was unanimously accepted.

The convention greatly enjoyed a vocal duet, "Abide With Me," by Mrs. Ella Murdock and Miss Gladys Conrad, and later several numbers on the pipe organ by Miss Conrad.

The convention theme was "The King's Business." The Rev. W. J. Nelson presented "The Individual's Part." His address was pointed and forceful and appreciated by all present. "The Congregation's Part," prepared by Rev. W. M. Weaver, was omitted for lack of time.

Evening

The rally session of the convention began at 7:30 p. m. Rev. E. V. Nonamaker conducted the devotional service. The large girls' choir of St. Paul's, Miss Conrad, leader and organist, led the service and rendered an anthem which was greatly appreciated; as well as the vocal solo, "Jesus, Lover of My Soul," by Miss Smeltzer, and a violin solo, "The Lost Chord," by Mr. Omer Daughinee. The rally address was delivered by Rev. M. J. Bieber, the Eastern field missionary, on "Yesterday, Today and Tomorrow," in "The King's Business." The resolutions committee presented the following:

Resolved, That this first annual convention of the Luther League of Nova Scotia requests its delegates to take home to their respective Leagues and Young People's Organizations as full a report as possible of the proceedings and the spirit of this convention.

Resolved, That hereafter at the annual convention, the credential committee shall supply itself with an enrollment book in which all delegates and visitors shall register their names and addresses on which their report shall be based.

Resolved, That as the Luther League of Nova Scotia we rejoice on the establishment of a Lutheran congregation in our capital city and we pray the further blessing of God for the continuance of the success attending the efforts of our field missionary, the Rev. M. J. Bieber.

Resolved, That we extend a hearty vote of thanks to the congregation, the pastor, the choir and the organist for all their labor and efforts that have made this convention so signal a success, and that the president publicly express this to the congregation at this evening's session.

President Zinck, in his well chosen closing remarks, re-echoed this last resolution; the minutes of the day's proceedings were read by secretary pro tem. Rev. Piper, who also conducted the closing service and the first convention of the Luther League of Nova Scotia came to a successful close.

Luther League Topics

Ninth Week after Trinity. August 1, 1915.

CHRISTIAN HOME LIFE

Deut. 6:6-7.

DAILY BIBLE READINGS.

Monday, July 26—Gen. 18:16-19.
Tuesday, July 27—I Pet. 3:1-9.
Wednesday, July 28—Eph. 6:1-4.
Thursday, July 29—Psalm 101.
Friday, July 30—Gen. 35:11-15.
Saturday, July 31—Acts 16:14-15.
Sunday, August 1—Deut. 6:6-7.

HINTS FOR LEADERS.

Hymn for opening. Psalm (read responsively). League uniting in an introit. Hymn. Scripture response (each one present repeating from memory or reading a verse of scripture). Lesson for the evening, Deut. 6:6-7. Discussion by the leader. Hymn. "Home, Sweet Home."

Questions to be given out before hand: Is the home more responsible for Christian training than the Church? Is the community an ever-increasing factor over the home in the training of children? (Suggestion—influence of picture show.)

Special musical number (vocal).

Sentence prayers. (Prayers to be written out and given to the several members before the meeting, if there are not a sufficient number to pray without this help.)

Hymn, closing with Lord's Prayer.

(Topic reviewed by Rev. Paul W. Koller.)

True Christian home life is one of the greatest needs of every community and nation. It lies at the foundation of the Church and of the State. Our scripture is the command of Moses to every Jewish father to keep the commands of God in his own heart and to teach them to his family as he sits in his home. It gives us a glimpse, too, of the ancient Jewish home life, with the father as the head of the house and the children truly obedient. It shows us the family gathering of husband, wife, children and servants for the daily worship and instruction in God's Word.

This family life prevailed in Christ's time and in the early days of the Church. And down through the centuries it has been the bulwark of the Church, and all that is best in the world.

I. The Christian Home Life Has Been Lost By Some.

The daily gathering of the family seems to be a thing of the past. Occasionally an advertisement shows a family group gathered about an old-fashioned round table in the sitting room, with father reading, and mother busy with her sewing, while the children are reading their books or playing games. Some of you have known such gatherings. They are not very common, however, in these modern days. It seems almost impossible to gather the whole family and have them spend the evening together at home. In fact, that old-fashioned sitting room table itself has disappeared.

With the passing of the family gathering we certainly have lost something that has been a great blessing. With the going of the family gathering has also gone, in many homes, family worship. Family worship is an ancient custom, this lesson from Deut. recognized its existence. It has been a most precious thing. In fact, nothing can exactly take its place. It was a solemn and holy hour, when the father would read the Word of God and then, with all on bended knees, ask God for blessing and guidance.

II. The Results of the Loss of True Christian Home Life.

There are many reasons for this passing of the kind of home life of which we have been speaking, and it would be well for us to see what they are in our family if we are guilty. In fact, this is the only way for us to see just what is the matter in our home. I would have you think, however, for a few minutes of the results. The results are many. For instance, all authority is weakened. Respect for authority goes if parents do not show respect for the higher commands of God or live in the way that God requires. If parents do not exercise authority surely children will never learn to obey, and obedience is vital to the formation of a well balanced character. Those who teach in our day schools and Sunday schools soon know the character of the home life.

Then, too, where there is no Christian home life children are much more apt to be thrown into danger. When the family never gathers the children are often on the street. Where there is no home altar or family pew there is not likely to be any laying of foundations in the fear of God.

III. What Can We Do?

1. As parents we can make home a gathering place for our children. We often do not take pains to make our home attractive so that our children delight in their home life and home gathering. We can insist upon obedience in our home and on the part of our children. This means starting early and patient trying, but it can be done. As young people we do much to re-establish home life with the gathering of the family, and it is our Christian duty to help.

2. We can all help to have some form of family worship. This subject is awakening great interest among Christian workers. They are beginning to realize the terrible results of its passing away. Let us go to our fathers and mothers, to our brothers and sisters, and plead with them to help us light again the fire upon our family altar. They will help us, I believe. Will you do it?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 42 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

SUGGESTED QUESTIONS.

1. What makes a Christian home?
2. How many families in your church have family worship?
3. What are the reasons for the passing of a true home life?
4. What are you going to do to help restore it?

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Tenth Week after Trinity. August 8, 1915.

"HE FEEDETH ON ASHES"

Isa. 44:18-20.

DAILY BIBLE READINGS.

Monday, August 2—Ex. 20:1-6.
Tuesday, August 3—Ex. 23:13, 20-25.
Wednesday, August 4—I Cor. 10:7-16.
Thursday, August 5—Jer. 10:7-16.
Friday, August 6—Psalm 115.
Saturday, August 7—Luke 10:25-28.
Sunday, August 8—Isa. 44:18-20.

HINTS FOR LEADERS.

Open and close the meetings by using the services in The Topics. Use the hymns in the Luther League Hymnal. Instrumental music. Hymn 186. Psalm 91 (read responsively, all standing). Gloria Patri. Scripture lesson, Isa. 44:18-20 (read by leader). Hymn 55. Prayer. Hymn 203.

Appoint different members of your League to give a synopsis in their own words of the Daily Bible Readings, taking the themes: "God Commands," "Be Faithful to God," "Take Heed Lest Ye Fall," "God Is All Powerful," "The Foolishness of Idols," "Love the Lord and Thou Shalt Live." Take five minutes for each one of these.

Repeat in concert the First Commandment. Let the leader recite Luther's explanation of this commandment.

Special music, a duet or solo, as selected.

Remarks by the leader. General discussion. Summing up by the pastor. Arrange to have features of interest of a special local character.

Close with hymn, Lord's Prayer and Benediction, as in order of service.

(Topic reviewed by Rev. Paul W. Koller.)

In the verse which gives us our topic the prophet Isaiah is speaking to the people of all Israel, many of whom have already been carried away into captivity because of their failure to be true to God. Idolatry is every where, and Isaiah tells them that their only safety is in the worship and service of the true God. Idols are vain, he says. They would take a tree, part of it they would use to cook with and the other they would make into an idol, to which they would bow down in worship. This, said Isaiah, is like a man feeding on ashes.

This statement is true of all who put their trust in vain things and try to make them their satisfaction and life. We all need this lesson, I believe, for while we would repudiate the idea of being idolaters, yet too many of us seek our supreme satisfaction in the things that are material.

Let us see what is implied in the expression "Feeding on Ashes."

I. A Life That Ignores God Is Without True Satisfaction.

"He feedeth on ashes." This is easily understood. There is no nourishment in ashes. Some one recently claimed that he had found a way to use wood pulp as food, but no one thinks that it has any real food value. So ashes stand for that which is without strength or nourishment. This is a common Oriental expression and refers to anything that is done to no purpose, unsatisfying and vain. The great underlying lesson of Isaiah's use of it is that God is the only true food of a man's soul. We have it more clearly in the New Testament. Christ is the bread of life. Our higher nature finds its true satisfaction in spiritual things, because we are made in the image of God. On our lives is the mark which shows that we belong to the King of Kings. The Devil has tried to recoin many of us, but all the same we are children of God. Solomon tried every pleasure of the world in his efforts to find true satisfaction and his conclusion was that "all is vanity." This has been the experience of every one who has tried to live without God. Think a moment. What does your heart really want? It wants, above all, to love and be loved. What does your mind desire? Is it not reliable guiding truth? What does the will require? Without a question, not license to do as it pleases, but commandments with authority in them. And what do human beings want most, whose lives are to strength out into eternity? Surely it is that which will go with them through all changing conditions, a light in the darkness, a staff on the difficult ways, and a friend who sticketh closer than a brother. Material things will not satisfy the highest and best in our natures. We need God and the things of God. Material things and pleasures may give satisfaction for a time, but in the end they turn to ashes. The sad part of it all is that so many people are unaware of the emptiness of a life without God. They are content to live simply for material things. This brings us to a second thought.

II. To Live the Higher Life We Need the Help of God.

It is very clear that every one has within himself a lower and a higher self. One looks down to the animal, the other up to God. Very often men allow the lower nature to crush out the higher. The sailors of the ship Larchmont elbowed back the women and the children. So in every one of us brutal things seek to elbow back the gentler and better things of our nature. By long indulgence of the lower we lose the strength for the higher. The clay eaters of the Blue Ridge are unfit for the best service, because they are only half nourished.

Appetites once cobwebs are soon fetters of iron. There is nothing more awful than the power of a habit that binds us to our

lower nature. Something more than our own strength is necessary to break the chains. There is nothing more certain than that the world of men will go on ignoring God and feeding on ashes unless some power comes to help them. That power is Jesus Christ, the Saviour, who came into the world to save men. He came to set free the captive and give him the power of a better life. If only men would let Him come into their hearts.

QUESTIONS.

1. Why do you think men will ignore God?
2. What will be the result of feeding on ashes?
3. How shall men know of a higher and better life?
4. Why is Christ called the Bread of Life?
5. What are you doing to help men to live better?

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Eleventh Week after Trinity. August 15, 1915.

"THE ETHICS OF COMMERCIALISM"

Psalm 10.

DAILY BIBLE READINGS.

Monday, August 9—Genesis 13:5-12.
Tuesday, August 10—Genesis 31:1-16.
Wednesday, August 11—Genesis 25:29-34.
Thursday, August 12—Mark 7:14-23.
Friday, August 13—Ephes. 5:1-12.
Saturday, August 14—Exod. 10:17.
Sunday, August 15—Psalm 10.

HINTS FOR LEADERS.

Sociological. Open with doxology, "Praise God from Whom All Blessings Flow." Song service, Hymns 21, 296. Reading of the Scripture, Psalm 10. Call for about six brief prayers, the leader closing with prayer. Hymn 100. Remarks by the leader.

Arrange for this meeting a week before by asking qualified persons to speak on the cruel and inhuman things that are done in the name of business, such as unnecessary work on the Sabbath day; the neglect of using safety appliances; the disreputable and unfair methods used to ruin small competitors; cheating the poor by short weight.

Close with hymn, prayer and benediction.

(Topic reviewed by Rev. J. Ernest Zimmerman.)

This tenth Psalm is a prayer for the overthrow of those who regard not the laws of righteousness in their dealings with their fellowmen. As we study conditions today may we not say truthfully that the Psalmist's prayer is being answered? There are those who are so pessimistic that they cannot see any good in the world, but keep crying continually that the world is growing worse, notwithstanding the fact that Christ himself said "And I, if I be lifted up from the earth, will draw all men unto me," and also gave us that beautiful parable of the mustard seed, showing conclusively the growth of the Spirit of Christ in the world. The man who looks at conditions unselfishly and in the light of Christ's teaching must see that men are showing a greater regard for the rights of their fellow men and are displaying a deeper interest in the unfortunate than ever before.

As we confine ourselves to the ethics of commercialism we can easily discern great improvements and especially is this true of the last decade. And we can see only one cause that is responsible for these improved conditions. That cause is the love of God and regard for His teachings, which has taken hold upon all classes of men and is influencing their conduct toward their fellow men. True, there are those who would not deal justly with their fellows, but for the fact that the Church of Christ today is wielding such an influence that they dare not carry out the wicked designs of their hearts. But the fact nevertheless stands out, that the Spirit of Christ is prevailing in the earth.

Christian civilization today is demanding that the "Golden Rule" be the law which shall govern all business. This rule, applied, will settle all the differences existing between capital and labor. It will settle the "Trust" question and it will settle the great European war if applied. It will stop the shipment of ammunition and arms to the warring nations and it will preserve the neutrality of the United States beyond the question of a doubt. But this law will only be fully applied when men come to a greater realization of the fact that true success is not measured by the dollar. The man who accumulates his millions is the successful man in the eyes of the world. Some one has said that no man can honestly earn a million dollars. We do not believe this statement, but we do believe that many men have earned that amount and more but have never had the time or inclination to collect it. Such men as Abraham Lincoln, Thomas Jefferson, the discoverer of the power of steam, and many other men of great intellectual and moral force have earned it. But none of these have collected it, and most of those who today have their millions have been too busy collecting to earn them. But even these men who have collected their immense wealth are rapidly coming to the realization of the fact that they owe a great duty to humanity because of the wealth they have gathered and they are using vast portions of it for the alleviation of suffering and the improvement of the moral and physical condition of the poor.

One hundred years ago a resolution was introduced in the English Parliament which read as follows: "It is necessary that the bulk of the people should be very poor in order to render them laborious; that the lower ranks should have but little prosperity, in order to excite their industry; and that there should be some extremely rich, to supply the state in cases of eminent exi-

gency, and advance schemes and enterprises which require capital." What Congressman today would think of presenting such a resolution to our law-making body? Perhaps there are a few whose hearts are yet so depraved as to desire such conditions, but they know that the forces of justice are so strong that they would immediately die politically were they to attempt such a measure.

That the public conscience is undergoing a rapid change for the better is further proven by the changes that are taking place in business ethics. Rebating is no more considered just and the rebating railroads have been brought to justice. Business firms are no more allowed to sell falsely labeled and adulterated food. Last year a $16,800 fine was imposed by a New York judge upon a milk company that skimmed the cream from 168 cans of milk and then sold the skimmed milk, claiming that it contained the cream. Such justice was not imposed or demanded twenty years ago.

Why the cause of this advance in business ethics? It is caused by nothing else than the fact that the Spirit of Jesus Christ is rapidly taking hold upon the hearts of men. When we fully realize the fact that our love to God can only be proven by our love toward our fellow men and understand the full significance of Christ's words when he said "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me," we will find that we have made far greater strides toward perfection than have ever yet been anticipated. Let each Luther Leaguer resolve to respect the rights of others and cultivate such a love for humanity that we will strive with all our God-given powers to make the world better and happier. The true Christian must thus emulate the one whose name he bears.

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Twelfth Week after Trinity. Aug. 22, 1915.

PUTTING THE BOTTLE TO THE NEIGHBOR'S LIPS

Habbakuk 2:15.

DAILY BIBLE READINGS.

Monday, August 16—Jer. 35:5-8.
Tuesday, August 17—I Cor. 8:7-13
Wednesday, August 18—Matt. 18:6-7.
Thursday, August 19—Rom. 6:12-14.
Friday, August 20—Prov. 1:1-10.
Saturday, August 21—Eph. 6:11-17.
Sunday, August 22—Habbakuk 2:15.

HINTS FOR LEADERS.

The leader might take for his remarks the larger phase of the theme, showing what some of the other kinds of intemperance are, and how all debase man. Intemperance in eating—gluttony—destroys health, and a sick man is a very poor image of God! Intemperance in rest and slumber, physical sloth, destroys a man's worldly prosperity and often a man's health. Intemperance in play has ruined many a life. Money is a good thing, but greed is a very bad thing, and covetousness is idolatry. Thus you can show how men are injured by them ending with the great evil of strong drink, leaving the other members of the society to speak at length upon the main theme.

For an illustration, the leader may show a tool that has been ruined by rust. Tell what the tool was at first, describing its bright surfaces and its useful qualities. Such was man as he came from the hand of his Creator—a noble tool, ready and fit for the doing of God's will. The rust of intemperance came upon him. Can the rust be scraped offi? Can the tool ever be cleaned? Can it be made sharp again? Yes; the Carpenter knows how to do it. But here are all the years the tool was lying idle. Not even the Carpenter can give those back.

At the opening, instead of the main Bible references, read the questions in the REVIEW. Have the members read the references that answer those questions.

A most effective beginning would be for several, on the special request of the leader, to tell of cases they have known or heard about in which the image of God was destroyed in men by strong drink. Of course, no names should be mentioned, unless the instances are those of famous men.

(Topic reviewed by Rev. J. Ernest Zimmerman.)

This second chapter of Habbakuk is one pronunciation of woe after another against the evils of covetousness, of evil conquest, of idolatry and strong drink. No one has ever been able to clearly define the meaning of this word "woe." It is some terrible calamity or punishment which the evil doer brings upon himself. To one person it may come in one form, to another in another, but to all upon whom it may fall it will be so terrible as to surpass the powers of man to describe. The "woe" which we consider at this time is that which comes to him who putteth the bottle to his neighbor's lips.

The temperance question is the burning question of the day. It is not only agitating the Church of Christ, but it is a question that is entering the political world and causing the office-seeker to take a stand for or against the evil of strong drink. It is a question which is agitating the minds of our law-making bodies at every session; it is a vital question with the railroads and other corporations who are held responsible for the lives of those whom they employ or carry from place to place. In this age of sharp competition in business, when the question of efficiency enters so largely into the success or failure of an enterprise, the first question asked in employing a man is, "Does he use alcoholic liquors?" As we see the vital relation this evil, which incapacitates men from the normal activities of life, and brings such misery and woe upon himself and family, bears to the world today, can we doubt the wisdom of God in pronouncing a "woe" upon those who are responsible for it?

We cannot say this woe does not apply to us, because we have never drank a drop of liquor, nor have we ever bought any for anybody else. There are many ways in which men are guilty of putting the bottle to their neighbor's lips.

The first way is the direct way stated in

our text. Men say, as an excuse, "it would not be polite for me to drink and not offer my friend who is with me a drink, and he is not compelled to drink if he does not so desire." While this is in a sense true, there are many men, weak men, who cannot say no, for politeness sake, who would never get the habit were it not for the so-called friend. The treating system is one of the greatest curses in connection with this evil. Few men would drink until they become intoxicated if they would have to buy it themselves and drink it by themselves.

The second person guilty is the man who engages in the sale of liquor. Few saloon keepers are in the business because they like the business, but for the big profit in dollars and cents. They throw out all kinds of inducements to allure men and particularly young men into their places of business. So anxious are they for the almighty dollar that it is necessary to have the most stringent laws passed to regulate their business transaction so as to protect the public. These laws place an age limit under which they are not to sell. They are not to sell to a habitual drunkard or a man already intoxicated. These are a few of the laws regulating their business. The fact that all these regulatory laws are necessary shows the nature of the business. What will and must be the meaning of the woe that will come to the saloon keeper who is putting the bottle to his neighbor's lips every day? And the same applies to the manufacturer of the liquor sold by the saloon keeper.

But there are others that are guilty, who are usually looked upon as being exempt from this woe, but whom we believe to be just as guilty as the man who buys his neighbor a drink. They are those who legalize the business and those who say, "It don't hurt me; I will let the business alone if it does not touch me." We are our brother's keeper and if we do not do all in our power to remove the temptation from our fellow men we are guilty of helping to their destruction. Every voter in this country is responsible for this evil, if he helps to elect men to office who support the business.

The Luther League is composed of the best young men and women of our Church. Every one of them has been inconvenienced, endangered in life and limb or perhaps even brought to disgrace and sorrow by this evil. The entire race has been weakened by it. There is no excuse for any of us to stand by and allow the man directly affected to fight the battle alone. Paul writes to the Galatians "Bear ye one another's burdens, and thus fulfil the law of Christ." The woe does not therefore fall only upon the active transgressor against his neighbor when he places the temptation before him, but upon every one who is not active in trying to protect his neighbor and his family.

As followers of Jesus Christ and members of the Luther League, let us be careful lest this woe fall upon us.

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The Nation's Birth

This is the month of the nation's birth. For the true and loyal American, the Fourth of July is filled with that which means life, liberty and the pursuit of happiness. But there is a greater life to be lived than that of the material. It is the life of the spirit. This value we are aiming to inculcate early in the lives of our boys and girls. This is one of the aims of the Junior League and should ever be kept in mind, so that whatever we may plan or do, may be done with this clearly in view.

It may be that during this month of the nation's birth there will be some Leagues in process of formation. Although July is one of the hot months of the summer and many Leagues suspend their activities during this heated term, there may be some boys and girls who are ready to begin work as a League. If so, do not let the hot season deter you. It wasn't too hot to sign the Declaration of Independence on the fourth of July. Neither should it be too hot to begin such a worth-while work as the organization of a Junior League.

Some Messages of Interest

One of our correspondents, an active Junior worker in the State of Kansas, writes of the progress of Junior work in her State as follows:

"As you probably know ours has been the only Junior League in Kansas until recently, when Salina organized a Boys' League and will soon organize the Girls. Abilene also intends to organize separate Boys' and Girls' Leagues. Emporia expects to organize soon and also some of the others. We are working and hoping that we may soon see many Junior organizations in our State. We feel that it fills a great

need, i. e., of preparing the children for Senior work."

Another correspondent from Philadelphia, who is associated with an active Boys' and Girls' League, writes as follows:

"We have the two societies, namely, the Girls' and the Boys'. The object of the League is to raise funds for Foreign Missionary purposes—the Bethlehem Girls' School in Radrajamundry and an Indian Native Catechist. This year they raised $50 for the Catechist in dues alone. As the League was largely experimental, we held no benefits or entertainments and the like. The League met at 2:30 until 4:30 p. m. on Saturdays. Ending with May we have disbanded for the summer. Promise and pledge cards are used and have proven efficient. The monthly program consists of (for boys): First Saturday, business; second, mechanics; third, athletics; fourth, hike; fifth, party or social. The girls follow out the same program with the exception of the more strenuous, when they do sewing for the Orphans' Home. The League must necessarily meet together at present, but as soon as we have more instructors it will meet separate. The program of service is always devotional, consisting of a short prayer, scripture reading, perhaps the psalm, hymns and memory scripture work, followed by the special activity. The various meetings are in charge of various persons. The boys have had several good hikes in both winter and spring, when snow was on the ground and also when the flowers were out, all with no ill effects except a tired body. Next fall, if we have more helpers and material, we expect to receive greater results."

Graduation Into the Senior League

It is important that we keep constantly before us, as leaders with our boys and girls, the aim of having our older Juniors pass from the Junior League into that of the Senior at the proper time. To emphasize this fundamental aim, a graduation program should be planned and carried out by the Senior League. This will add interest to the Senior League as well as be an incentive to those about to graduate. A number of our Leagues observe this practice. It is a fine one to follow and ought to become a universal custom.

Among the features of such a program should be an indication of the relation between the two Leagues, the interest of the Seniors in the Juniors, the greater need today of efficient Church leaders and workers, the preparation of the Junior work for that of the Senior, an address of welcome, a response by one of those to be admitted or by the Junior League superintendent, a brief but well prepared and delivered program by the Senior League, and a social hour, if possible, following. A certificate of graduation, which at present can be local, should be given each member thus received. Such a League program will emphasize the importance of the relation and will always serve as a fine mark of the occasion.

Topics for August

August 1: "Peter is Accused." Acts 11:1-18.
August 8: Missionary Program. Suggested topic, "Our World Family at Work for Christ."
August 15: "The Early Christians Are Persecuted.", Acts 12:1-19.
August 22: "Paul and Barnabus Go Forth to Preach." Acts 12:1-13.
August 29: "Paul in Antioch." Acts 12:14-43.

August 1.

By Marion V. Hinzel.

The story told—The Jews thought that Christ came into the world simply for them and to save only their people. All who were not Jews they called Gentiles and they believed that it was wrong for them to associate with Gentiles. When some of the apostles heard therefore that one of their number, Simon Peter, had gone to the home of a Gentile and had dined there and had told him and his friends about Jesus and had even baptized them, they were very much displeased and they asked him what he meant by doing such a thing. Peter told them that he had done so in obedience to God's command and he explained that one day while praying he had seen in a vision a great sheet let down from heaven by the four corners and in it were all kinds of animals and birds. A voice told him to kill and eat any kind, but because Peter was a Jew and the Jews were not allowed to eat all kinds of meat, he said he couldn't. But the voice told him that everything that God had made was good and should not be refused by him. While Peter was wondering what this vision meant, three men came and asked him to go with them to their master's, a Gentile's, house. It was revealed to him that the Lord had sent them, so he went because he knew that the Lord desired him to, and when he told this man and his friends about Jesus, he was surprised to see that the Holy Ghost fell upon them the same as upon the Jews, so he baptized them. He, then, and all of the disciples knew the meaning of the vision and realized that Christ came into the world to save all people and not only the Jews.

Main lesson—Let us, like Peter, do what we can to help others and obey God's command—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Other lessons—Remember that in God's sight we are all brothers and sisters, no one better than another. Don't be too ready to find fault with and criticise others. Like Peter, be willing to acknowledge that God knows best. Learn to know God's will, and knowing it, do it.

Practical thoughts—Let us not be selfish Christians, but share our Sunday school with our friends, spread the knowledge we have of Christ to others, give of our prayers and means for the heathen.

Scripture references—I Sam. 12:23; Matt. 4:23; Gal. 2:12; Acts 10:28; Acts 10:9; Ezek.

4:14; John 16:13; Acts 15:7, 2:4; Matt. 3:11; Joel 2:28; Acts 10:47.

Topic for original essays—The Value of Obedience. How We Can Be Missionaries at Home.

AUGUST 8.

Use the regular form of the L. L. program together with the following hymns: "Work, for the Night Is Coming," "God, Make My Life a Little Light," "I Love Thy Zion, Lord." Select a suitable scripture lesson. Review your scripture memory.

How Some School Boys and Girls in India Helped to Build a Home Mission Church

Four hundred Lutherans were assembled in one of our annual conferences in India.

Missionary Eckardt, who is the Livingstone of our mission, was speaking. He has gone farther inland than any of his predecessors had gone. His district embraces 300,000 people, who have no hope of hearing the Gospel unless he brings it to them.

He stood up that day at the conference, and said that, up in the hills, where there were a number of Christians, but more heathen, a hill had been given him by a heathen, on condition that a church would be built on it.

He said that it would be a center for all the Christians in that locality, and a constant call to the heathen to come to the living God. The difficulty was: how to get the money to build the church? He did not want to ask the Christians in America for it; so he asked whether our Christians in India would not help him?

The conference listened with interest and sympathy. The hill-country had for years been its home mission field. After much casting about for some satisfactory method, the suggestion was made that all the Christians be asked to practice self-denial from Ash Wednesday to Palm Sunday, bringing their free-will offerings to the service on Palm Sunday.

When the proposition was announced to the Rajahmundry congregation, the interested faces, quickened eyes, and, in some cases, the tucking of heads to one side, all bespoke approval and willingness to help.

And what did the members do? They cut off a little here and a little there; true, only a little, for if it had been much, there would not have been anything left for themselves. More than a little would have been *all*.

There were women who were widows in the congregation, whose income was about five cents a day. With that they had to provide food, clothing and, in some cases, shelter. Of course, it goes without saying that living in India is very cheap, but it goes equally well without saying that such widows do not live on broiled pigeons, peacocks' tongues, and other delicacies. The truth is, that they must practice self-denial not only in Lent, but throughout the year. They rarely are able to have enough to eat to satisfy hunger fully. It is estimated that over 60,000,000 people in India go to bed hungry every night.

But what did they do? In the evenings, when they measured out their rice, they would say to themselves: "I must help to build that little church up in the hills, so that the women up there may learn to know *my* Redeemer. I *could* eat all this rice, but if I can live with so much, I can also live on a few mouthfuls less. I'll give up a little rice cheerfully, so they may have that meat which perisheth not."

Then they would take out a pinch of the raw rice and put it aside in a bowl for safe keeping. This they did until Palm Sunday. They then measured the rice saved and brought its value to the Lord.

No, it was not much—probably, in most cases, not more than ten cents—but it was given of their necessity—*taken out of their mouths.*

In the boys' school were some 160 boys, from about 9 to 15 years of age. Money? They had so little they scarcely knew the color of it; but deep down in their hearts was an earnest desire. They, too, felt they *must* help to build the little church on the hills!

One evening, a day or two before Ash Wednesday, the manager heard many voices at the door of the teacher who had charge of the boarding department. There was an interested consultation, and then he heard the boys troop back to their rooms with many little shouts of gratulation and glee, and many a "*bagunnadi*" (it is good).

The next morning the teacher came to the manager with a queer smile.

"What were the boys up to last night?" queried the latter.

"They asked for permission to go without their supper once a week, on condition that the money saved be given them for the little church up in the hills," was the reply.

"What did you say to them?"

"I said they might, if you consented."

"Oh," said the manager, "I think it will not hurt them. Let them try it; but we must keep a watch on them that they do not get sick."

"Yes," replied the teacher, but they were not satisfied with that. They worked out how much it would make, and this morning they came back to request that they be allowed to go without supper twice a week!"

The manager, catching their enthusiasm, said, "Let them try it."

Growing boys have hearty appetites, and it was not easy for those lads to go to sleep supperless every Tuesday and Thursday evening during those weeks, but there was never a murmur.

Palm Sunday came. No one ever saw brighter-eyed boys than those who walked to church that morning from our school. When the offerings were received, they put a solid lump of silver coins on the plate. It contained twenty-five *rupees*—eight dollars and thirty-three cents.

The girls in their school had been securing an offering in a similar way, and they brought only thirty cents less.

That day there was laid on the plate a total offering of ninety dollars!

This is the Telugu Lutheran definition of self-denial.

What is the definition given in the dictionary of your daily life?

American Lutherans, who eat almost to surfeiting, who are surrounded by comforts, what is *your* definition?

A Japanese Girl at Work for Christ

After many struggles with dishonest and incompetent helpers the missionaries were happy indeed when they at last were able to install a Christian girl in their kitchen. Though an evangelist's daughter and fairly educated she seemed satisfied with her position and stayed with us until her marriage with one of our Christian boys.

According to the old Japanese custom she was taken to the old home to be a slave and servant to her new parents-in-law, who were unbelievers. So great was the opposition to the new wife's faith in this home that it was several

years after her marriage before she was allowed to attend even a women's meeting. After the birth of her son, however, her position was somewhat more free. Her mother-in-law, who was a fourth wife and not the real mother of the young husband, had only daughters of her own, and consequently could not lord it over the girl who was now the mother of a man-child.

Besides this, the patient persistence she employed had some effect, and she became once more a regular attendant at all Christian services. During all this time she and her husband had manifested a great eagerness that they might find a way to bring the old folks into the fold. The missionaries had tried, but never yet succeeded in gaining an interview with the unbelieving couple.

At last the young wife came to us with the request that the parents be allowed to live in a ramshackle little house behind the church building.

"I have worked every way I can think of, to bring them to believe," she said, "I am sure if they could watch the Christians as they come and go day by day, as I watched you when I lived in your house—if they could hear and see all that is said and done in this church, they surely would believe."

The old couple were short of money so they gladly undertook the janitorship of the church building, and moved into the little house.

Are we not told that "the Gospel is the power of God unto salvation." And that "through the foolishness of preaching" souls shall be saved? The man and wife who watched the Christians come and go, and heard the Word of God day by day as it was spoken in His house, could not but believe. The daughter who had worked so unfalteringly to find a way to bring the Gospel to these two, and finally brought them to the Gospel, had the reward of her faith. Two years after the little house received its tenants, every member of that heathen household had been baptized "In the name of the Father, and of the Son, and of the Holy Ghost."

Why is it that we, satisfied with our own faith, are so indifferent to the souls of those about us, even to those near and dear? Could each one of us not be a real worker, if our faith were as great as that of this humble Japanese girl? Surely she heard from the lips of her Lord, "Daughter, great is thy faith—even so be it done unto thee."

Pray for more faith, for a passion for souls, for guidance in leading others.

The Result of a Child's Prayer

Little Miss Honourable Pine had been going to the kindergarten next to the church with the cross, for almost two years.

At first it had seemed very strange to her to hear about a Saviour who had once been a little baby, and then a child as big as herself, and who had loved all children. The teacher said He loved children still, and before long Little Pine began to like to hear of Him. She liked the little prayer they said to Him first thing in the morning about being "with us in our work and in our play." She liked best of all the way they bowed all the little black heads and asked Him to "Bless their food" before lunch.

Then she learned of the Father God who loved the people of the world so much that He gave His Son to them. Little Pine had thought a father a man to be obeyed and feared, and a god a thing to shudder at. But a combination of both, that liked to have you love Him, was new and wonderful. Teacher said He could take care of her at night when the dreadful dark came. She had been taught by her nurse that the dark was full of terrible and evil spirits. She had often wished there was some one or something that could keep them away.

So one night when nurse had patted and sung till she closed her eyes, and then gone away, she carefully crawled out from under her thick "futons," bowed her little head as teacher had said, and asked the Father God in a shaky little voice to guard her through the dark.

Little Pine didn't know that the father she feared and obeyed was on the other side of the thin paper screen (which was all the wall they had in her house) and heard every word of her timid first prayer. He struck his fist against his knee, and laid his pipe down for a moment, after she finished.

"What is this mummery the child has picked up?" he exclaimed.

The next day Little Pine said to teacher with radiant face, "The Father God did take care of me. The evil spirits all went away."

And every night after that she repeated the same little prayer and went to sleep, happily believing. And every night her father heard and wondered. He wondered more and more as the night terrors which had afflicted his child and often disturbed his own rest disappeared, and her sleep became calm and peaceful.

At last he asked his wife about the prayer, and as she knew nothing he went to the child. And she who had feared and obeyed, stood before him unafraid and told him of the Father God.

"He does take care of us. I know, for I have tried," she said.

One day she proudly led her father to the kindergarten. "He wishes to watch us pray," she whispered happily to teacher.

Before long the man turned toward the church. "I want to know more," he said, "of a God whom a child can trust, and who brings peace and rest into life."

Need we to say that he found what he sought? Before a year had passed he and his whole family were baptized. And it was all because Little Pine prayed.

Reading of the hymn, "Jesus Shall Reign Wher'er the Sun." Close the meeting in any suitable manner, depending whether it is held in or out of doors.

August 15.

By Rev. J. M. Guss.

The story told—Hating Christians, and anxious to please the Jews, Herod the King persecuted the Christians. He beheaded James, one of the first disciples, and an apostle of Jesus. He was the first of the apostles to die for Christ. When Herod saw how this pleased the Jews, he arrested Peter also and put him in prison, intending, after the Passover, to put him to death. He was guarded by sixteen soldiers. Two were fastened to him with chains so that escape would be impossible. But the Church earnestly prayed to God for him, and the very night before he was to be killed the angel of the Lord came to Peter. Peter was sleeping quietly and the angel roused him, telling him to rise up quickly. The chains fell from him. The guards heard and saw nothing, for God sent a deep sleep upon them. Peter followed the angel past all the guards, the prison door opened of itself, and he was soon out on the street, and at liberty. He at once went to the house of Mary, where some Christians were praying. A girl named Rhoda answered his

knock, heard his voice and knew him. She was so eager to tell others the wonderful news that she ran to them without admitting Peter. They would not at first believe her story. At last they opened the door, and seeing Peter, were astonished at the strange way in which God delivered him. He then told his story unto them and went away from Jerusalem to escape Herod.

Scripture references—Matt. 13:21; 23:34; Mark 10:30; Luke 11:49; John 15:20; II Cor. 4:9; II Tim. 3:12; Matt. 5:44; 10:22; Acts 5:41; Rom. 12:14; Phil. 1:28; Heb. 10:34; I Pet. 4:13-19; Matt. 5:10; Luke 6:22; 9:24; Jas. 1:2; Rev. 7:13-17.

Main lesson—Efforts to destroy the Gospel defeated. Ps. 34:7.

Other lessons—1. The Church must expect to be attacked by her enemies. 2. God will not always interfere to protect his servants from their enemies, e. g., Christ, James, Stephen. 3. But in some way even these sufferings are for their good. 4. Bad men care more to please men than God. 5. In time of need the Christian's power is in prayer. 6. There is a limit set to the wickedness of the wickedest of persecutors.

Original essay topics—1. The Martyrdom of the Apostle James. 2. Peter Imprisoned. 3. Peter Released by an Angel.

August 22.

By Ida H. Zinser.

The story told—At Antioch, where Jews and Greeks had been gathered into a flourishing church, were certain prophets and teachers who were ministering faithfully in this field. These were Barnabas, Simeon, Lucius, Manaen and Saul. A call comes to two of these laborers for a new work. They are to be specially consecrated for this new mission, and, after the laying on of hands, these two, Barnabas and Saul (who is presently called Paul, the Roman form of his name), set forth on the first foreign mission journey. Going to Selencia they sail from that point to the island of Cyprus, traveling through it from Salamis to Paphos. At Salamis they preached in Jewish synagogues, and here John Mark joined them in their labors.

At Paphos, the deputy of the country, Sergius Paulus, lived, who, on learning of Paul's coming, sent for him and Barnabas, as he wished to hear the word of God. A sorcerer, Elymas, whom the disciples had met on arriving at Paphos and who was with the deputy at this time, used every endeavor to turn the heart of Sergius Paulus from the faith that was being awakened in him, but just at this critical moment Paul, being full of the Spirit, upbraided this "child of the devil," as he calls Elymas, and calls upon the Lord to lay His hand upon him and he is stricken with blindness for a season. The deputy, seeing this wonder working of God, believed at once. After this Paul and Barnabas left Cyprus and sailed up to Perga in Pamphylia, from which place they shortly returned to Antioch.

Scripture references—Acts 11:22-27; Num. 8:14; Acts 9:15; Acts 22:21; Gal. 2:9; Rom. 10:15; Eph. 3:7, 8; I Tim. 2:7; Acts 6:6; Acts 4:36; Acts 13:46; Acts 8:9; Ex. 7:11; Acts 4:8; Matt. 13:38; John 8:4; I John 3:8.

Main lesson—The Word of God is to be preached to Jew and Greek and to every nation under heaven.

Other lessons—1. An active, flourishing church was called to send out some of its devoted workers for the spread of the kingdom. So in our day God often calls those who are doing faithful, efficient work in the local church, the busy ones, to a larger work. He needs especially those who have ability and a consecrated spirit for His service in the Church at large. 2. In the early Church it often took the supernatural to convert those who were seeking for the truth. Such miracles are not performed now—but does it not often take some visitation from the Lord's hand, a serious illness, the death of a loved one, or sharp adversity, to bring some people to God? 3. The workers of iniquity do not go unpunished.

Suggested topics for original essays—"The Island of Cyprus," "Modes of Travel on Land and Sea in Paul's Day," "The Sorcerers of the First Century," "The Pioneers of Every Age."

Practical thought—Would we be willing at God's call to go out to untried fields of service?

August 29.

By Milton H. Deck.

The story told—Paul and Barnabas, those two devout lovers of Christ and earnest workers in His Church, who, we learned in our last lesson had been called by the Holy Spirit as the the first foreign missionaries of the Christian Church, have arrived now in Antioch of Pisidia. This is not the Antioch of northern Syria, from which they started on their missionary journey, but a town in the interior of Asia Minor.

We have seen already how Satan and error attempt to darken the brightness of divine truth as taught by Paul and Barnabas, but nevertheless the evil one is overcome and the irresistible power of the Gospel, accompanied as it is by the Holy Spirit, gloriously triumphs.

So it was in Antioch of Pisidia. Here Paul and Barnabas went into the synagogue on the Sabbath and addressed the Jews, proving from their own Scriptures that Jesus was the promised Messiah. In a few sentences Paul traced the history of God's people, outlined the life of Christ and emphasized the great and all important fact of His resurrection. By way of application he proclaimed the forgiveness of sins to all who repent and believe, and closed with a word of warning to those who despise the Gospel, lest they perish. Mark 16:16.

The effect of his preaching was wonderful. Many of the Jews received the word with gladness and glorified the Lord and besought him, as did also the Gentiles, to preach again on the next Sabbath.

Scripture references—Acts 26:16-18; Eph. 2:19-22; Matt. 5:11; Acts 2:41-47; Heb. 10:22-25; Jer. 50:5; John 8:31-32; Prov. 1:24-32.

Main lesson—The rapid and extensive success which crowned the efforts and ministrations of these Apostles is to be especially noted. In all ages the Church has been and always shall be, the object of the special care of Divine Providence. This we see in the able prophets who have been raised up for her instruction, the great multitudes who have flocked under her banner and in the mighty kings who have been raised up to defend her.

Let us rejoice that Jesus has actually appeared and that the great salvation He has completed is actually within reach and is presented for acceptance to us and to all men who hear the joyful sound of the Gospel. Let us pray with earnestness that the number who hear may exceedingly increase.

Truly faith is more precious than rubies, for if we believe in Christ we are pardoned, accepted and regenerated, and when our time on

(*Continued on page* 38.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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And the co-operation of the Executive Committee of the Luther League of America.

SUBSCRIPTION, 50 CENTS A YEAR

Club Terms on Application

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review

P. O. Box 876, New York

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

The vacation season is here. When you arrange to go away on your outing, take one of the reading course books with you. Let us send you a copy. Order it at once by mail.

The Luther League is the society for the young people in a Lutheran Church.

All along the line come reports of renewed and deeper interest in the Luther League.

The officers, committees and members of the Luther Leagues make efficient church workers in our congregations.

The Luther League stands for work. It is "of the Church, by the Church, for the Church." This is its spirit and its aim.

Music should be made a feature in our League meetings. The majority of people like to sing. Songs with good movement, hymns with uplifting sentiment instilling the spirit of devotion, and tunes that have a swing to them that stir the heart add to the life of our meetings. The grand hymns of the Church should be made familiar to our Leaguers. They are part of our priceless heritage, and we shall lose much if we fail to acquaint ourselves as young people with the best music in our Church. To this end let there be plenty of singing in our League meetings.

Vacation time often is a period of temptation to our Luther Leaguers. There is no sin in being tempted. The sin is in yielding to the temptation. One temptation may be to absent one's self from Church. This is a danger when one is away from the services of his own congregation. The real Church member whose heart is right with God will not neglect this obvious Christian duty. He will resist this temptation and will be found regularly in God's House just the same as when he is at home.

FROM THE GENERAL SECRETARY'S DESK

From all quarters the manifestation comes of awakened interest in the Luther League. The conventions have been more largely attended, and the interest has been deeper and greater than a year ago. The spirit of enthusiasm has been in evidence. An encouraging feature has been the attendance upon the part of the pastors. In the western conventions this has been especially noticeable. Not for years has there been such a large attendance of pastors upon the conventions of the League. There has been, too, a growing League sentiment in sections of the Church where it had not previously existed. Many of our pastors have become pronounced in their advocacy of the Luther League as the young people's society of the Lutheran Church. All this is a most encouraging feature for the work of the year.

Local Leagues in many quarters are enjoying a revival of Christian activity. A most encouraging feature of the summer work is the number of Leagues that have made plans for the summer, and decided not to go upon a vacation. One of our local Leagues during the past month has had its devotional meetings in charge of members of the different committees in the League. Splendid meetings and large attendance is

reported and we quote this: "It was indeed most gratifying to note the interest each individual member on the committee in charge took to make their meeting full of enthusiasm and inspiring to all." Many of our local Leagues report increased membership. Not a few of the local Leagues have been giving most excellent entertainments. The General Secretary appreciates the cards and invitations sent him by the local Leagues from various sections of the country and regrets that he cannot accept them all. One of our local Leagues issues a weekly bulletin. This is culled from one of the bulletins on the Secretary's desk: "Everybody says: that the State Convention was fine; that it was held at ————; that it took a long time to get there; that they couldn't find it at first; that they had great sessions just the same; that our League was well represented; about ten of our number were there; that the ice cream was elegant; that all the people were very hospitable; that 'Now for as good a one or better in 1916.'" Moreover we all say, "that the program and entertainment were also great; that 'Nels, the country gentleman,' was right when he said, 'we must have some church,' that the blue side showed great literary and musical talent. Hurray! That it was a right good Monday evening of fun." The watchword of this League is "Work—Succeed." One of our Luther Leaguers writes: "I have been thinking a great deal of the work we ought to do this summer and this coming fall. I think we will be able to accomplish a great many things during the year. We have discovered one fault in our Bible study and we are sure going to try and improve this one." Everywhere there is a spirit of goaheadiveness.

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There has just come to the General Secretary's desk the following: "That was certainly a surprise that evening last month when the people kept coming and coming until the Parish House was about full. The secret was disclosed when a long list of names was handed us of those who had pledged themselves to attend these Luther League mid-week services during the month of June, July and August. The idea originated with two or three of our active Luther Leaguers. It was fine and the first fruits were almost encouraging. We are going to believe that the pledges were made in good faith and therefore that every one will "make good." How much better impression it makes on the people who see you go, how much better you feel who go and how much better service it makes by your being there. We most heartily appreciate this good work." These are some of the things that count and are worth many times their value in dollars and cents to the Luther Leaguers who spend themselves without stint on behalf of a cause that stands for the spirit of loyalty and increased Christian activity in the Church.

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Letters of inquiry in regard to the organization of Luther Leagues are more numerous than for some time past. Applications for membership have increased in the State Leagues and from a number of isolated Leagues have come applications for membership in the Luther League of America. The General Secretary has acknowledged the receipt of the application of the Provincial Luther League of Nova Scotia for membership in the Luther League of America. Thus we extend our borders and strengthen our stakes.

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The General Secretary had the sad privilege of officiating at the funeral service of Mr. John Henry Schuldt, the father of President F. C. Schuldt of the Nebraska State Luther League. Mr. Schuldt was a member of the German Lutheran Church of Schuyler, Neb., and had been its treasurer for a number of years. President Schuldt is the second one of our state presidents bereaved this year, as Mr. James O. Berdahl, Lake Preston, late president of the South Dakota State Luther League, was prevented from being in attendance upon that convention by the sudden death of his mother, though we had seen Mr. Berdahl just the day before, and he had fully expected to be at the convention, to which he had given so much time and energy. We are sure that the Luther Leaguers extend their condolence to these bereaved friends.

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NOTICE

The Executive Committee of the Luther League of America has accepted the invitation of Toledo, Ohio, and the twelfth biennial convention will be held in that city in 1916. The exact date will be announced later.

The Toledo Leaguers are already actively at work planning their arrangements.

LUTHER M. KUHNS,
General Secretary.

Our Churches and Institutions

In Some of Our Large Cities

PHILADELPHIA

—Rev. R. H. Gearhart, of Mansfield, Ohio, has received and accepted a call to Grace Church, this city.

WASHINGTON

—The Luther Statue Association met in this city June 11. Mr. A. J. D. Wedemeyer, of Liberty, N. Y., was elected president, succeeding the late Charles A. Schieren; Mr. George Ryneal, Jr., vice-president; Judge John J. Dobler, secretary; Mr. Albert F. Fox, treasurer. Plans for the care of the statue were arranged. The association endorsed the plan of the Lutheran Society of New York for a "Civic Lutheran Reformation Celebration."

DETROIT

—The Joint Synod of Ohio has placed a city missionary in this field, Rev. Luther M. Mohrhoff recently having been installed in that office.

GENERAL

—August Nathaniel Brissman, president of the Luther League of Illinois, was married on June 22 to Miss Esther Elvera Johnson, of Chicago. THE REVIEW extends its heartiest congratulations.

—Rev. Joseph Stump, D. D., has resigned the pastorate of Grace Church, Phillipsburg, N. J., in order to accept a unanimous call to the Chair of Dogmatics in the Lutheran Theological Seminary at Chicago.

—Prof. Robert Henry Hiller, son of Rev. and Mrs. Alfred Hiller, Hartwick Seminary, N. Y., and Miss Florence Emma Fellows, daughter of Mr. and Mrs. James Fellows, New York City, were married at Otsego Club, on Otsego Lake, N. Y., June 16 at 1 p. m. The ceremony was performed by the bridegroom's father. A reception and luncheon followed the ceremony. Professor Hiller is professor of Greek at Wittenberg College, Springfield, Ohio. Mrs. Hiller is well known in the Luther League and Woman's Home and Foreign Mission Society circles.

—Prof. E. A. Crull, on account of ill health, has resigned his professorship in Concordia College, Fort Wayne, Ind., a position which he held for 42 years.

—Rev. Prof. B. F. Prince, Ph. D., the oldest professor in length of service in Wittenberg College, celebrated this year the semi-centennial of his graduation from that institution, and was presented with a loving cup in honor of the occasion.

—It is reported that Thiel College is among the beneficiaries of the Kimberling estate. The amount, it is said, will be sufficient to erect the proposed gymnasium. Mr. Kimberling was a well-known manufacturer at Sharon and Greenville.

—The corner-stone of the new Lutheran hospital, belonging to the Rock Island District of the Augustana Synod, was laid with impressive ceremonies on Sunday afternoon, June 20. Dr. M. C. Ranseen made an address in Swedish and laid the corner-stone. Dr. G. A. Andreen, president of Augustana College, made an address in English.

—St. John's Orphans' Home at Sulphur Springs, near Buffalo, N. Y., has just issued its fiftieth annual catalogue. This home, founded originally by St. John's German Lutheran Church of Buffalo, now supported by the joint efforts of our German and English churches in Buffalo and Erie County, recently celebrated its Golden Jubilee.

—Elizabeth College and Conservatory of Music at Charlotte, N. C., and Roanoke Women's College at Salem, Va., have been merged into one institution, under the name of Elizabeth College. The college will, however, occupy the site and use the buildings of Roanoke Women's College at Salem, Va.

—Rev. E. B. Boyer will take charge of the church and missions at New Amsterdam, British Guiana, S. A., under commission of the Board of Foreign Missions.

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THE JUNIOR LUTHER LEAGUE

(*Continued from page* 35.)

earth shall cease we shall inherit the glories of immortality.

Other lessons—The hatred of evil persons for those things and for individuals who are righteous must always be expected. Christ also was hated by his enemies.

If the people of the world are to be saved it is necessary that we Christians go after them. Paul and Barnabas were getting along very nicely in their congregation in Antioch of Syria, but a great part of Asia and all of Europe were still without the Gospel, so they went at the call of the Holy Spirit. It is as necessary to send out missionaries today as it was then.

A good way to begin work for Christ is to start in the places where you are well acquainted and where you have influence. Paul and Barnabas were acquainted with this territory.

How many explorers, adventurers and pleasure seekers travel to distant lands and put their lives in peril, climbing mountains and crossing dangerous streams simply for the sake of scientific knowledge, enjoyment or excitement. How much nobler it is to engage in these travels in order to have men's souls.

Suggestions—Have Leaguers draw maps showing Paul's journey thus far.

What is a synagogue?

Biography is a fascinating study. It engages interest in history and human progress. About the lives of men of note center the currents of influence that have made history. When we study the biographies of the great leaders of our Church, we are learning the Church's history, and how the human touch of men made that history.

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There is beauty and joy in service. Opportunity for some great service is within the possibility of all. "Service means duty performed; not merely duty, but duty done." This makes the individual the center of power. Our Church makes an appeal for service. The appeal for service is vital to the welfare of the future of our Church. There is reason to believe this appeal comes to many of our Leaguers. The answer to the appeal for service is for each one's individual answer.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Sec., LOUISE W. QUENSEN, 2229½ W. Pratt St., Baltimore.
Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

BROOKLYN DISTRICT

—The District Luther League of Brooklyn and Long Island held its June convention at St. Stephen's Church, Hicksville, Saturday afternoon and evening, June 12, 1915. The Rev. Muller, of Brooklyn, conducted the opening exercises. Mr. Behrend Mehrtens, of Mt. Airy Seminary, Pa., gave an address on "The Ministry, the Greatest and Noblest Calling on Earth." The Inner Mission Committee reported progress and announced its plans for the future, which included a visit to each League of the district. The report of the State Convention held at Buffalo was read in detail, which emphasized the remarkable growth of the Luther Leagues throughout the state. The local League served a luncheon, and the evening session followed. Rev. C. B. Schuchard, of Christ Church, Brooklyn, gave an illustrated lecture on "The Life of Luther."

ALBANY AND SUSQUEHANNA DISTRICT

—The eleventh annual convention of the Albany and Susquehanna District Luther League was held June 17, at St. John's Lutheran Church, Albany, N. Y., Rev. Yost Brandt, pastor. About 100 delegates and visitors were present.

An address of welcome was given by Pastor Brandt, to which Rev. G. M. Gueldenapfel, of Castleton, responded. Reports of the officers showed the District League to be in good condition. There are fourteen Senior Leagues and five Junior Leagues, with a total membership of 1,390. The amount contributed during the year for local Church support and benevolence was $1,035.88.

At the afternoon session Mr. Paul B. Mattice, of Middleburgh, gave a very interesting report of the national convention at Baltimore. The report of the state convention at Hudson was given by Rev. Brandt. Mr. J. Howard Hahn, of Albany, read a paper entitled "The Young People and the Church." The speaker urged loyalty to our Church and emphasized two ways of developing loyalty. The first step is to learn to study the history of our Church, become thoroughly familiar with the Catechism and Augsburg Confession, and above all, to read the Bible diligently. The second step is attendance—attendance upon services of the Church, especially preaching services. By attendance is meant not merely physical presence, but a mental and spiritual attitude that the House of God is a house of prayer. Inattention and irreverence are not conducive to learning or loyalty. In connection with loyalty to our Church, the speaker urged loyalty to the pastors. Always be respectful and courteous to the man God has chosen to minister to you. Always stand ready to help him. If the young people will heed the call to duty—loyalty—the Lutheran Church need never fear for her future.

A paper on "The Model League," prepared by Mr. Charles Goeller, of Binghamton, and read by Mr. Alter Landmesser, of Oneonta, called forth a profitable discussion.

The officers elected for the ensuing year were: President, Mr. William Eck, Albany; vice-president, Mr. David Van Auken, Rensselaer; secretary, Miss Minnie B. Rector, Binghamton; statistical secretary, Mr. Charles M. Witthoft, Oneonta; treasurer, Mr. John H. Lehman, Pittsfield, Mass.

At the rally service in the evening the Church was well filled. The pastors in charge of the devotional service were Rev. Grahn, Albany; Rev. Frederick, Altamont; Rev. Brandt, Albany. Rev. John W. Smith, of Utica, N. Y., delivered the address of the evening, his subject being "Doing Our Best." The convention was closed with the singing of the Luther League rally hymn, in which all joined heartily. Between sessions of the convention the ladies of St. John's Church served luncheon to the delegates.

PENNSYLVANIA

The program of the Luther League of Pennsylvania State Convention to be held at Johnstown, July 20-22, 1915, is as follows: Theme, "The Lutheran Church, a Church of Convictions"; addresses and speakers: "The Lutheran Church, a Church of Convictions," Rev. L. C. Manges, Harrisburg; "Our Church, Convictions Concerning Her Task," Rev. H. E. Clare, Wilkinsburg; "The Luther League a Training School for Leadership in the Church," Rev. Prof. J. A. Singmaster, D. D., Gettysburg; "Our Church's Convictions Concerning Her Method," Rev. J. B. Markward, D. D., Harrisburg; "The Binding Power of Mission Study in Our Luther League Work," Rev. C. L. Fry, D. D., Philadelphia; "On to the Work," Rev. I. C. Hoffman, Philadelphia. Conferences: Junior Work, Rev. A. T. Michler, Philadelphia; Senior Work, Mr. Wm. H. Menges, Menges Mills; Organization, P. Walter Banker, Wilkes-Barre; Luther League Problems, Harry Hodges, Philadelphia.

—The twenty-second annual convention of the Luther League of Pennsylvania will meet in Johnstown, July 20 to 22. Mr. Francis C. Leupold, 624 North Fifty-seventh street, Philadelphia, is in charge of the registration and will answer any inquiries concerning same. C. W. Herman Hess, president; Miss Jane M. Truxal, secretary.

YORK DISTRICT

—The York District Luther League met in Manchester on June 3. Fifteen hundred members are enrolled in the 40 Senior and Junior Leagues of the county, and 50 delegates attend-

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d the convention. William H. Menges presided, and Rev. U. E. Apple conducted the devotional exercises. The treasurer reported receipts of $309.34 for the year. "The Need of a Junior League" was presented by Rev. J. I. Hummer; "God's Will Concerning Preparation for Christian Service," by R. A. Greiman; a question box was conducted by Rev. G. W. Millar.

A feature in the evening was a concert by the band from the Loysville Orphan Home. Interesting discussions by able speakers during the evening session were on the topic, "The Luther League," as follows: (a) "The Work," Rev. W. H. Feldmann; (b) "The Workshop," Rev. Albert O. Mullen; (c) "The Workmen," Rev. M. R. Hamsher.

William H. Menges was re-elected president; Miss Stella Schaeffer, secretary, and John L. R. Schiding, treasurer.

ALLENTOWN DISTRICT

—The monthly meeting of the Allentown District Luther League was held on June 7 in St. John's Church, Emaus, when the subject of "The Attitude of the District League to Local Leagues" was presented by Miss Halene P. Hoere, of Salem Church, Bethlehem. A general discussion followed. The matter of the annual picnic was discussed. The picnic is to be held at Rittersville. It was decided to hold the next meeting at St. John's Church, Fullerton, on Tuesday, July 6, when the topic "Entertainment and Its Part in the Meeting of the Local League" will be presented by Miss Julia Kleibscheidel, of St. Paul's Church, Catasauqua, and Mr. S. J. Devlin, of St. Joseph's Church, Allentown. The discussions have increased the attendance at the meetings and the work in this district seems to profit by these methods.

—The United Luther Leagues of Allentown have decided to join with the Allentown District Luther League in making their picnic a grand success.

At recent meetings of the United Leagues of Allentown contributions were made to the Good Shepherd Home of Allentown and the Topton Orphans' Home, and subscriptions for the LUTHER LEAGUE REVIEW were sent to the local hospital, the Homeopathic State Hospital, Rittersville, the Rescue Mission of Allentown, the Allentown Free Library and the County Home.

KITTANNING DISTRICT

—The Luther League of our church at Kittanning, Rev. J. Edward Lowe, Jr., pastor, now reports an active membership of 60. The Junior League, under the supervision of Mrs. Lowe, is also growing and has a membership of 94.

OHIO

CANTON DISTRICT

—The fourth annual convention of this district was held in St. Paul's Church, Alliance, Rev. W. W. Kennerly, pastor, May 30 and 31. The address on Sunday evening was made by Rev. M. M. Kinard, D. D., Salisbury, N. C. The address of welcome was given by Mr. Conrad Geddert, and the response to same by Mr. Wilbur Harmony. The following subjects were discussed: "Methods to Gain and Hold Members," "A Well Balanced League," "Relation of the Luther League to Missions," "Helps and Hindrances to Young People's Work," "Cooperation," and "Training for Christian Service." Reports of delegates to state and national conventions were given. The following officers were elected: President, Richard Bell, Wooster; vice-president, Dorner S. Keyser, Canton; corresponding secretary, Blanch Van Nest, Wooster; recording secretary, Phillis Jackson, Canal Dover; treasurer, M. I. Frazer, Orrville; member of executive committee at large, Rev. R. S. Bowers, Wooster. Seventy-eight delegates were present and the convention was characterized by a spirit of sincere devotion.

ILLINOIS

—The annual convention of the Luther League of Illinois will be held at Woodstock, August 26, 27 and 28.

CHICAGO DISTRICT

—The Luther League of Chicago held its regular delegates' meeting at St. Simon's Church on Monday evening, June 21. There were more than 300 Luther Leaguers present. There was an inspiring address by Rev. C. E. Derr, D. D., pastor of Ascension Church, on "Luther League Work." Rev. Derr spoke at length on the educational value of the Luther League and on the Luther League as a training school in every department of church activity. In closing he said "Our simple aim must be to know the truth, to love the truth, and to live the truth."

The sub-district vice-presidents reported on the work that is being done in their districts. A report on the moonlight excursion on the S. S. Theodore Roosevelt, held June 18, showed that despite the threatening weather the Luther League will clear about $50. There were almost 800 Luther Leaguers and their friends on board. Mr. Kuntz reported that the Luther League would again publish a bulletin, to be known as "The Chicago Luther Leaguer," the first issue of which will probably appear in August. The attention of all Luther Leaguers and all Lutherans, in fact, was called to the John Huss celebration to take place on July 6 at the Coliseum. Bethel German Luther League

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was received as a member of the Chicago District League and welcomed with a rising vote.

The meeting was closed with the singing of the Rally Hymn. This, however, merely ended the business session, as a splendid program had been arranged by St. Simon's, which was rendered during the social hour in the parlors of the church. Piano solos were given by the Misses Hattie and Emily Hunt, a number of vocal selections by Mr. Fred Bartel, and an original reading by Miss Minnie L. Langguth entitled "At the Luther League Banquet," representing the conversation of a young lady and gentleman at the banquet.

—Rev. A. A. Marsher, pastor of St. John's Church, Mt. Pulaski, is planning the organization of a Luther League in the near future.

WISCONSIN

—The Wisconsin State Luther League will meet in St. John's Church, Oshkosh, beginning Tuesday, August 17, 8 p. m., and continuing until the evening of Thursday, August 19. All societies connected with a Lutheran church in the state are cordially invited to send two delegates. Kindly notify Rev. Stump of the names of your delegates and visitors and probable time of arrival. George W. Rapps, acting president, Wisconsin State Luther League.

KANSAS

—The Luther League of Emporia, Rev. Carl Aue, pastor, conducted the morning service, while Pastor Aue attended General Synod at Akron, Ohio.

—The Luther League of St. Paul's Church, Wichita, Rev. G. G. Clark, pastor, has placed a large Luther window in the new church. The church was consecrated June 27.

DISTRICT OF COLUMBIA

—The quarterly meeting of the District Luther League was held on May 20 at the Church of the Atonement. Rev. C. H. Brosius, returned missionary from Africa, delivered the principal address.

CANADA

—A meeting to effect the organization of "the Nova Scotia Luther League" has been called to be held at St. Paul's Church, Halifax, on Victoria Day. The speakers announced are Rev. W. M. Weaver, Lunenburg; Rev. J. Nelson, Mahone Bay, and Rev. M. J. Bieber, Halifax.

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